

A
GODLY FORME
OF HOVSHOLD GOVERN-
MENT: FOR THE ORDERING
OF PRIVATE FAMILIES,
according to the direction of
Gods Word.

Wherunto is adioyned in a more particular
manner, the severall duties of the Husband
towards his wife: and the wiues dutie towards
her Husband. The Parents dutie towards their chil-
dren: and the childrens towards their parents.

The Maisters dutie towards his servants:
and also the servants duty towards
their Maisters.

First gathered by R. C. and now newly perused,
amended and augmented by *Iohn Dod*
and *Robert Cleuer.*

ISIDORE.

Thou profiteest much when thou readeest, if thou practisest that
which thou readeest.

BERNARD.

What availeth it thee to reade often in bookes the holy Name
of our Saviour, except thou studie and endenour to haue god-
linesse in thy behauiour?

LONDON,

Printed by *R. Field* for *Thomas Man*, and are to
be sold by *Arthur Iohnson*, neare the great
North-doore of *Pauls Church*.

1612
1630

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GODLY FORME
OF HOW SHOLD GOVERN-
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Whereunto is adjoynted a more particular
account, the several duties of the husband
towards his wife: and the wives duties
towards her husband. This tract was
drawn up by the learned
The Reverend
and of other

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amended and augmented by John
and Robert C.

Is a
The
HERNARD
What
of our
the

LONDON

Printed by R. Field for J. Smith and
be sold by Andrew
North door of St. Pauls Church



TO THE RIGHT WOR-

SHIPFUL MAISTER ROBERT

*Burgaine of Roxall, one of his Maiesties Iustices
of peace in the Countie of Warwicke: to the right
worshipfull Maister Iohn Diue of Ridlington
Parke, in the Countie of Rutland: and to the
worshipfull Maister Edmund Temple of Tem-
ple-hall in the Countie of Leicester, Esquires, as
also to their religious and vertuous wines:*

R. C. wisheth with heart and minde, grace from
God the Father, by Iesus Christ, and constancy
in the truth of the Gospell, to the
end, and in the end.



*H*aving collected & finished this Trea-
tise ensuing, and deuising very care-
fully with my selfe to whom I might
Dedicate the same: at length I resol-
ued that none were meeter to under-
take the patronage therof, then some
such meete persons, as did alreadie (in some good
measure) practise within their seuerall charges, the
seuerall points and duties contained therein, and so
would farther prosecute those other necessarie parts,
which they haue yet in some part pretermitted. Where-

THE EPISTLE

upon, calling to minde the holy exercises daily used and exercised in all your houses, I was moued for two causes, to make you all iointly Patrons thereof.

First, for that I acknowledge my self beholden and indebted unto you all diuersly, since my first acquaintance with you; and therefore (lest I should deserue the blame of vnthankfulnesse for benefits receiued) I am bold vnder your Names, to offer to the whole Church of God these my simple collections.

Secondly, for that as you are all ioyned and linked in kindred by reason of marriage: so also you are, and haue bin a long time inseparably knit in a zealous and sincere profession of Gods word and Religion. And for so much as I may not (for many respects) accomplish what good I willingly wold: yet lest I should be thought to spend the remainder of my yeares in an idle condition, or to hide my talent in a napkin; I haue bene no lesse carefull then willing, to labour other wayes to do what I may to glorifie God, and profit his Church.

Neither will these my labours be utterly unprofitable, if my purpose therein be rightly conferred with the purpose of my writings. For such Householdors as pretend to be great Protestants and sound professors of the Gospell, may long enough talke of Discipline, and still complaine of the want of Churchgouernment; but all in vaine, and to no purpose, unlesse they will begin this most necessary discipline, in reforming their owne houses according to the direction in this Treatise, and so suffer the holy religion of God to take place among their familie at home, otherwise they shall trauell much, and profite little.

For

DEDICATORIE.

For although there be neuer so good lawes in Cities, neuer so pure order in Churches, yet if maisters of families do not practise at home catechising in their houses, and ioyned their helping hands to Magistrates and Ministers, they may in truth (but vniustly as many haue done) complaine that their children and seruants are disordered, and corrupted abroad, when in truth, they were disordered, and are still corrupted and marred at home. And therefore it cannot be, neither is it to be hoped for, that either the father of his children, or the husband of his wife, or the maister of his seruants, should looke for that obedience, that reuerence, that faithfulness, and that dutifulnes, which they of right ought to haue, and the other in conscience, and of bounden duties are bound to performe, vnesse they do now at length endeuour to see these orders and duties hereafter mentioned, to be practised within their seuerall households. For if Parents and Householders shall performe no further dutie to their children and seruants, then to prouide for them, meate, drinke and apparell, and to pay them their wages: then Papists, Atheists, yea Turkes and infidels, do yeeld this dutie as well as they.

And seeing all men be carefull that their horses and bullockes should haue sufficient fodder and prouender, to the end they may haue their labour in lieu and recompence thereof: it doth consequently follow, that therefore a Christian householder ought to haue ouer his children and seruants as much more Christian care, then he hath ouer dumbe and insensible beasts, that so he may receiue a singular comfort from the
daily

daily contēplation of their increase in spirituall graces.

Oh what a sweet and comfortable thing shall this be to the soule and conscience of such an Householder, when he hath bene so diligent and carefull in the training and bringing up of his children and servants in the obedience and wayes of the Lord, that he may rightly deserue to haue this worthy report and commendation giuen unto him, from the mouth and penne of the godly: Namely, that he hath a Church in his house: that is, a company of sound and faithfull Christians, such as feare God indeed: as the like report was giuen by the Apostle to those godly house-keepers, Aquila and Priscilla his wife; Rom. 16. 5. 1. Cor. 16. 19, as also to Philemon, Phil. 2.

Therefore all Parents and householders are (in the Lord) to be exhorted, that they would be carefull to bring up their children and familie, so as they either (by some good tokens,) may see them the children of God, and heires of his Covenant, or at the least, they may be comforted in their owne consciences, notwithstanding that their children and servants (for some cause unknowne to them) do refuse their counsell and instruction; seeing they to the uttermost of their power and abilitie, haue used all good meanes to bring them up well, and haue rightly offered them to the Lord.

Now if parents and maisters haue inst cause to bewaile and lament, when (thus trauelling in good education & information) they cannot yet see good effects, and godly frutes in their children and servants: how much more cause of grieve may they haue, when they haue used & bestowed no labor at all, (either by themselves,

DEDICATORIE.

selues, or others for them) to bring them up in the nurture and feare of the Lord? And yet alas, many will be grieved for the one, that will not be any thing moued for the other. Wherefore let all parents and maisters of families know and learne, that if they will conuey Gods blessings to their posterities, then they must do and performe the duties belonging thereunto. Yea, let them (if they be loath to conuey Gods iudgements to their children) carefully auoyd the meanes vnto it.

And surely as it is a blessed thing in the houre of death, with Simeon, to depart in peace, leauing their Luke 2. 29. wiues, children, and seruants members of Christ, spouses to Christ, children to God, and seruants to the Lord: so in extremitie of death, no one thing will be more grievous vnto parents and householders, then (the Lord hauing giuen them the charge of so many soules to be furthered to saluation) that their owne tormented consciences shall presse them, in as much as they haue helped their children and seruants forward to their damnation; and so (which is more fearefull) they shall haue them spewing and foming on their faces, continuall curses in hell, then accusing them for euer to be the murderers of their soules, and cut-throats of their saluation.

Is it any maruell, if householders many times find small obedience, & lesse dutifulnesse and faithfulnessse at the hands of their children and seruants, seeing they omit and leaue undone the performance of these so Christian duties towards them herein expressed, and enioyned of the Lord? For so doth God often leaue manifest tokens of his wrath, in punishing disobedience
with

THE EPISTLE

with disobedience.

How can any maister of a household, whatsoeuer he be, looke to haue his familie trustie and faithfull vnto him, and yet he himselfe is faithlesse to God? Doth he maruell, that his children and seruants feare not him, whereas he himselfe feareth not the Lord? Will he maintaine his authoritie ouer those vnder his charge, and he himselfe doth not yeeld obedience vnto the authoritie of God his Creator?

Moreouer, it is manifest, that the good man of the house, by planting Gods religion in his familie, shall not a little aduance and set forward his owne priuate profit and commoditie. For wicked and vngodly seruants, are for the most part loyterers, pickers, and deceitfull; whereas on the other side, godly seruants are iust and faithfull, whom in his absence he may trust to do such businesse and worke as he willet them to do.

If maisters of families be carefull and desirous (as in conscience they ought) that their wiues, children, and seruants, should reforme themselves, and endeavour to practise such duties as do appertaine and belong vnto them; then they must likewise be diligent and carefull to reforme themselves, both inwardly and outwardly, in such points and duties as hitherto they haue left vndone: otherwise, they may iustly say vnto them: Phisitian, heale your selfe: or, why do you will vs to do that which you do not practise your selfe? For as one candle cannot light another if it selfe be out: euen so a maister of a household shall not reforme those of his charge, and inflame them with the loue of God and godlinesse, if he himselfe be voyde of the same.

Let

Gen. 30. 30.
and 39. 5. &c.

Luke 4. 23. &
22. 32.
Rom. 2. 21.

DEDICATORIE.

Let euery maister of a household therefore say and performe with Ioshua : I and my familie will serue the Lord: Ios. 24. 15. And likewise let euery Christian Ladie, Mistris, and Dame, say with Hester: I and my maides will do the like: Hest. 4. 16. And so no doubt, God will powre his blessings on them and theirs in this life, and everlasting happinesse on them in the life to come.

Touching the Booke it selfe, I will not say anything to the commendation thereof, but onely this: That I am assured, that if such duties as are mentioned therein, were duly and carefully practised of all such as are named in it, then (no doubt) vertue and godly religion would greatly flourish, to the advancement of Gods glory; and also sinne and wickednesse would then decrease and fall downe, to the vitter subuersion and ouerthrow of Sathans kingdome.

This Treatise I confesse is not garnished with eloquence, nor full of great cunning, nor beautified with flowers of mans wisdom, neither yet doth it discourse or treat of high or darke things, neither is it stuffed with subtile questions and arguments, nor indited with Rhetoricall and eloquent stile, as those commonly be, which are propounded and set forth to the world, rather for boasting and vaine-glory sake, then for any desire to edifie, and to do others good: but it is plaine, and without any great gaynesse; yet so full of good, necessary, and wholesome instructions, that whosoever readeth, and marketh it with a right disposed minde, and willing to practise it, without respect to any other things, then God, the reformation of his life, and the
salua-

The profit of this booke.

D I D I C A T O R I E.

Saluation of his owne soule, (which is the onely worke which Christians must leuell at) he may reape singular profit thereby.

Good books
are ladders to
climbe vp to
heauen.

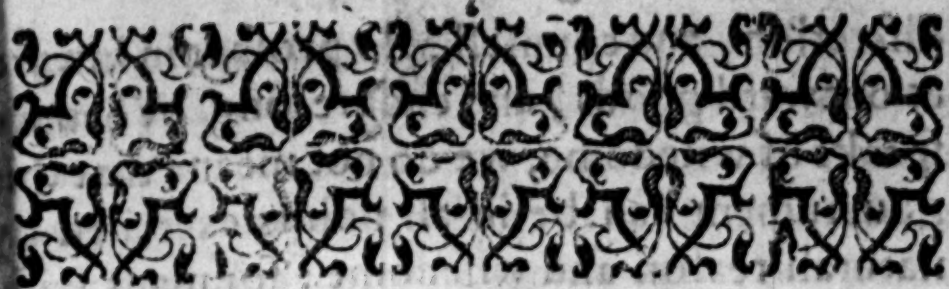
And vndoubtedly, it may well be said, that vnto true Christians, good and holy bookes are as ladders to climbe vp vnto heauen: as sparkes to kindle the heate of the Spirit, when it is quenched, or waxen cold in them; and as props to stay up their faith, that it may increase.

Praying therefore your Worships, to accept of my dutifull good will, and to pardon my boldnesse, I ceasse to adde any further things: beseeching God of his endlesse mercy for Christs sake, to strengthen you still in that good and happie course of his word, and all other good learning: to furnish you all abundantly with all spirituall and heauenly knowledge, to the careful practising of the same, in the fruits of your most holy and blessed callings, to the aduancement of the glory of our God, and to your owne everlasting comfort in Christ Iesus. So be it.

Your Worships in all Christian
dutifulnesse, most willing,

R. C.

A



**A GODLY FORME
OF HOVSHOLD GOVERN-
MENT: CAREFULLY TO
be practised of all Christian
Housholders.**



AN Houshold is as it were a little Commonwealth, by the good gouernment whereof, Gods glorie may be aduanced, and the commonwealth which standeth of feuerall families benefited; and all that liue in that familie receiue much comfort and commoditie.

But this gouernment of a Familie is not verie common in the world: for it is not a thing that men can stumble on by chance. By *Wisedome* The rule of (saith *Salomon*) *is an house builded, and with vn-* good govern- *derstanding it is establihed; and with knowledge shall* ment is wise- *the chambers thereof be filled with all precious and* dome: *pleasant riches:* that is, shall obtaine all kind of blessings. See also *Pro. 28. 2* by which two places it is manifest, y such families as are not ordered by hap- hazard, or as it falles, but by wisedome, Pro. 24. 3. 4. dis-

A godly Forme

*Not carnall
wisedome.*

*But learned
out of the
word.*

*Gen. 3. 24.
Psal. 119. 3.
Wisedome is
great wealth.*

*Without wise-
dome whatsoe-
uer a man ta-
keth in hand,
turneth to his
owne hurt.*

discretion, and counsell, do prosper in inward & outward goods, and endure long. When we speake of wisedome, we do not meane that this gouernment can be in all points exercised by naturall reason and wisedome: for mans wisedome reacheth but vnto one point, and that the least of that which family-gouernment tendeth vnto.

But the wisedome that we speake of, is not naturall, but fetched from the fountaine of all wisedome, God himselfe: who by his word giueth vnto vs pure light to walke by, not in the Church alone, nor in publike societie of men onely, but euen within the secret of our owne walles, and towards such as be abiding vnder the same roofe. And if we desire to walke with God as *Enoch* did, we must set vp this light for our selues to liue by at home: *For then we do no iniquitie, when we walke in his way.* Where no wisedome is vsed in gouerning families, there all goeth to wracke, and there many enormities are to be found, as wofull breaches betweene man and wife, gracelesnesse and vnthriftinesse of children, lewdnesse of seruants, and foule escapes. And where carnall pollicie ruleth, and not the wisedome which is from aboue, there all that is done, tendeth to the ease, pleasure, and profite of this life, wherein it is fitter for brute beasts then for men to seeke their felicitie.

Now that there is a good kind of gouerning of a familie, which they who follow wisely, may be

of Household government.

be said to governe well, appeareth out of the first Epistle to *Timothie* 3. verse. 4. 5. One that guideth his house well. &c. And after: He that knoweth not to governe his owne house, &c. Whereby it is euident, that there is a way of ordering the family aright, and there is no misgouerning of it. It is out of doubt that the wise and skilfull gouernment of a house is found out by Prudence, defended by Science, and conserued by Experience.

To set downe this good gouernment exactly, is a hard matter. Here onely we will note some things which do appertaine vnto that gouernment which we speake of. And to do it more orderly, that it may be the better vnderstood, we must consider, that (as may also be gathered out of that place of *Timothie*) there are two sorts in euery perfect familie.

§ 1. The Gouernours.

§ 2. Those that must be ruled.

And these two sorts haue speciall duties belonging to them, the one towards the other: in the carefull performance whereof, from the one to the other, consisteth the good gouernment of a familie. Whereof a familie consisteth

The gouernours of a family, be such as haue authoritie in the familie by Gods ordinance, as the father and mother, maister and mistrisse. The first sort are such as haue authoritie in the familie.

To whom as God hath giuen authoritie ouer their children and seruants, so he would haue them to vse it to the wise gouernment of them, not onely for their owne priuate profit, credit, or pleasure, but also for the good of those whom they are to governe: for by a wise gouernment Who must vse their authoritie.

A godly Forme

*If the gouernour be charged with weighty affaires, he may appoint one to gouerne his house, as Abraham, and Potiphar did.
Gen. 24. 2. and
Gen. 39. 4.*

*A property of good gouernment.
1. Tim. 3. 7.*

uernment, much good cometh to the parties gouerned. If maisters then or parents do not gouerne, but let seruants and children do as they list, they do not onely disobey God, and disaduantage themselves, but also hurt those whom they should rule: for when as any haue such libertie to do as they list, it maketh them grow out of order, to the prouoking of Gods displeasure, and curse against themselves, whereas if they had bene held in by the bridle of Gouernment, they might be brought to walke so, as the blessing of God might follow them in their courses.

All gouernment of a familie must be in comelineesse or decencie, that is, it must be such as is meete and conuenient both for the gouernour, and for the persons gouerned. And therefore it is impossible for a man to vnderstand how to gouerne the common-wealth, that doth not know to rule his owne house, or order his owne person; so that he that knoweth not to gouerne, deserueth not to reigne.

Lordlineesse is vnmeete in an household gouernment, and yet familiaritie with such as are vnder gouernment breedeth cōtempt. Againe, for the persons gouerned, all in the familie are not to be gouerned alike.

There is one rule to gouerne the wife by, another for children, another for seruants. One rule for yong ones, another for old folkes.

The gouernment of a Familie tendeth vnto

of Household government.

two things specially. First, Christian holinesse: And secondly, the things of this life. By the first, God is glorified; by the second, this present life is sustained, in such sort, as God seeth good for vs.

*The marks
that families
governments
aimeth at.*

How-soeuer, where Humane pollicie is the rule of Household government, there men onely haue an eye to the things of this life: yet they which fetch their *Wisedome* to rule by out of the Word, shall vnderstand that their government must not onely be ciuill, but godly also: that is, they must seeke to haue holinesse found in their habitation, whereby God may be glorified, as well as riches gotten, that they may be comforted. This hath bene the course of holy men in former Ages.

Abraham fledged often from place to place, *Gen. 12. 7. 8.* yet he built an *Altar* wheresoeuer he became; *& 13. 18. &* yea, and trained vp his Familie in the feare of *11. 33. 1. &* God. He did not seeke excuse in his vnsetled *22. 9.* estate, to let passe the cares of holinesse. Holie *Job* was not contented onely to worship God *Job. 1. 7.* himselfe alone, but sanctified his Sonnes, that is, prepared them to worship God with him. *Jacob* at his returne from *Padan-Aram*, purged his Familie, and set vp Gods worship there. *Iosuah* saith; Though others would forsake the Lord, *Iosua. 24. 25.* yet he and his Familie would cleaue vnto him, and serue him, *The vertuous Woman openeth her* *Prou. 31. 26.* *mouth in wisedome, and teacheth mercie vnto her &c.*
Servants.

B

Many

A godly Forme

*Acts. 10. &
16. 14. 15.
Ephes. 6. 4.*

Many of the faithfull, when they themselves beleueed in Christ, laboured to bring their families to the faith also. Parents are also commanded to bring vp their children in the *instruction and information of the Lord*. By all which places it is euident, that religion must be stirring in Christian families, & that good gouernment looketh to bring godly behauour into families, as well as thrift and good husbandry.

*1. Ioh. 3. 24. &
12. 13.*

For want of this care, many parents leaue their children faire faces, and foule minds; proper bodies, and deformed soules: full coffers, and emptie hearts. For want of this, God may dwell in Churches, if he will, but he hath no abode allowed him in priuate families. For will God be where he may not rule, but must be an vnderling, and stand and looke on, when profit and pleasure shall be serued, and aloft? Yet the Spirit of God saith; That God will come and dwell with them that loue him, and keepe his Commandements. Where therefore holinesse is not sought for in families, there God hath no friends, nor louers, nor walkers with him, howsoever they will sometimes come visit him in the Church.

Mat. 6. 24.

Besides, the ill successe that such walkers haue, who make their houses Temples to *Mammon* and riches, should teach vs to haue a principall respect to God, in Christianity ruling our houses. Manie thriue not, but put that which they get into a bottomles bagge. For God who
hath

of Household government.

hath none, or the lowest regard in their courses, and household affaires, with-holdeth his blessings from them: and then in vaine do men rise early, and go late to bed, and eate the bread of carefulnesse. Others thrive, but it is a wofull thrift, that serveth to harden the heart, and to bewitch the soule, with loue and liking of this world. For Gods iust iudgement is vpon many this way; because they will needs serue their owne commodity chiefly at home, the Lord giuing them vp to themselves, they neuer serue him but coldly, and for custome sake at the Church: and God accepteth no more of their worship they do there, then they loue and like of his government in their houses.

The Gouvernours of families, if (as it is in marriage) there be more then one vpon whom the charge of government lieth, though vnequally, are, first the *chiefe gouvernour*, which is the *Husband*, secondly, a *fellow-helper*, which is the *Wife*.

These both, do owe duties to their familie, and dutie one to another.

The duties they ow to their familie, both concerning godlinesse, and the things of this life, belong either to the Husband especially, or to the Wife especially. The duties that belong to the Husband touching holinesse, are such as either

He must { 1. Performe to them of his familie.
2. Or require of them.

The duties which he must performe to them,
B 2 are;

*The sorts of
gouvernours.*

*Houholders or
housekeepers,*

are persons au-

*thorised ouer
their household
and charge.*

*The dutie of
the Husband*

touching holi-

*nesse, which he
must performe
to them.*

A godly Forme

1 To see that they haue the word ordinarily, the want whereof is the greatest plague that can be.

Amo. 8. 11. Esai. 32. 1. 2. 3. 4. Ro. 10. 14. Iam. 1. 28. 19. 21. 1. Pet. 2. 2. Heb. 2. 1. Ephe. 4. 11. 12. Iam. 1. 11.

are; first, touching the publike ministry of the Word, to prouide that they may liue vnder an ordinary ministry of the word, or else to take order, that alwayes vpon the Sabbath, and at other times when it may be, they resort to such places where they may haue the word ministred vnto them: for else how shall they be brought into the Sheepfold of God, (from which naturally they go astray) but by hearing the voyce of the chiefe Sheep-heard, speaking vnto them by those whom he sendeth? How shall they be- lieue, and so be begotten againe, by the seede of the word, except they heare such as God sendeth, for the begetting of men vnto him? How shall they be reconciled vnto God, but by hearing his messengers, into whose mouthes he hath put the word of reconciliation? How shall they grow in faith, and increase in grace, but by receiuing with meeknesse the ingrafted word, which is able to saue their soules?

Seeing then the word preached is the meanes to beget men to a new life, and to nourish them in it: a great dutie lyeth vpon the Gouvernours of Familyes, to prouide by some meanes that they may haue it. For where the word is not preached, there the Lords Sabbath cannot be hallowed as it ought.

Now the Lord would not onely haue Masters of Familyes to keepe holy the Sabbath themselves, in all the parts of his worship, publike and priuate: but also that euery one should in

of Household government.

in his feveral place and roome, carefully to take order that so many as be committed to his charge should sanctifie the Lords day, as well as himselfe. Which though it be true in all other commandements; (namely, that whatsoever we are bound to do our selues, we must be meanes to further others in doing the same, because the loue of God, and of our Neighbour, spreadeth it selfe ouer all the Commandements: and therefore though it be not expressed, it is necessarily vnderstood) yet in the fourth commandemēt, it is so much the more required, because besides the analogie and proportion betweene it and the other Commandements, which do enforce it, the very words themselues do binde vs thereunto. For when it is said, *Thou and thy Sonne, and thy Daughter, thy Man-servant, and thy Mayde:* though it speaketh by name onely of resting vpon the Sabbath; yet because the end of that is, that the day might be sanctified, looke how many reasons there be to binde the inferiours to rest, and the superiours to provide that they do so indeed; so many are there to compell them to sanctifie the day in their owne persons, and in so many as belong vnto them.

All superiours ought to be carefull that their inferiours do keepe holy that day, as well as themselves.

Therefore, when first of all it is generally said in this fourth Commandement, *Remember the Sabbath-day, that thou keepe it holy;* And afterwards: *The seventh day is the Sabbath of the Lord thy God;* that is, which must be dedicated vnto his seruice: & in the end you must therefore rest,

A godly Forme

that you might serue him in it as he requireth: and then nameth the seuerall parties that should rest: His meaning is to declare the right end of their resting: and so speaking by name to the Gouvernours, saith; *Thou, and thy sonne, and thy daughter, thy man-servant, and thy maid, the stranger that is within thy gates;* to shew vnto them that it is not sufficient for them to looke that they vnder their gouernmēt should rest, vnlesse they sanctifie the day of rest also; which they must be so much carefull of, by how much the sanctification of the day is greater then the ceasing to worke vpon it, as the end whereunto this is but referred: and therefore if it be a sinne in them at any time, not to haue a sufficient regard vnto them that they do not worke, then it must needs be a great sinne, if that through their negligence they do not sanctifie and keepe holy the day of rest.

They ought not to leaue it to their discretion as a thing indifferent: but to compell them thereto.

So that here the Lord God requireth, that in all places, there should be such good lawes publickly in the Common wealth, and privately in mens houses established, and diligently executed, as thereby not onely the rulers, but also all in subiection, should be compelled to sanctifie the Lords day, and that they should be sure they do it indeed. And as he must not leaue it indifferent to them, to choose whether they will work or rest, and so thinke it sufficient that they do not lay any worke vpon them; So is it not enough that they hinder them not from
seruing

of Household government.

seruing God vpon that day, vnlesse they procure all the meanes vnto them, whereby God might be worshipped of them, and see that they worship God in them, as well as themselues. Therefore, the maisters of families, must provide as much as lyeth in them, that the word be publikely preached where they dwell: not for themselues alone, but for their children and seruants sake, that they might keepe holy the day together with them: and they must not onely come themselues to the place of common-prayer, and diuine seruice, but bring these also with them, and spend the rest of the day in all priuate godly exercises themselues, and cause others to do so also.

And here, lest this might seeme too heauie vnto vs, and that it might not be grieuous to take so great a charge vpon vs, we must remember, that as we haue great helpe by our inferiours in many things, so the Lord woud haue vs to helpe them in the chiefe and principall: and as he hath made them our seruants, so we should make them his seruants; and when they haue serued vs sixe dayes, we might cause them to serue him vpon the seuenth. And as the Lord hath preferred vs aboue them with their seruice, so he would humble vs with this charge and care ouer them, or rather exalt vs, in that he would haue vs to be, as it were the ouerseers of his worke: and not onely serue him our selues, but also see his seruice done by others committed

A godly Forme

ted to our charge; which if ye do not, wherein shall the Christian Gouvernours of House-holdes, differ from the Infidels and Heathen? and what greater thing shall we do for our Seruants then they? Nay, what shall we do more for them then for the brute beasts and cattell that worke vnder vs? to whom we giue rest and ease from labour vpon the Sabbath: if we cause them not to *Sanctifie the day of Rest*; in which they shall differ from all other, not onely Beasts, but Men.

Dent. II. 10.
So haue the
Seruants of
God done in
times past, in
their seuerall
families.

Iosh. 24. 15.

And this is the meaning of that Law, which Moses gaue to the *Israelites*, *Commanding them to write the word of God vpon the Postes of their houses, and vpon their Gates*. Whereby all vnder gouernment, were taught, what should be required of them so long as they liued in those houses, namely, to serue God: and all gouernours were taught, what specially to looke after in all them that went in and out of their gates, and liued vnder the roofe of their houses, euen to serue the Lord in all parts of his worship, for which end he hath giuen them such authoritie ouer them. According to which Commandement, the worthie Captaine of Gods people *Iehoshua*, made this protestation before all the Elders of Israel a little before his death, exhorting them to do the like: *I and mine house will serue the Lord*: promising not onely for himselfe, but for all his, which though it was too hard to do, yet because he knew how
many

of Household government.

many meanes the Lord had giuen him to bring it to passe, which also God would blesse (as all godly exhortations, admonitions, and chastisements, whereby if they did not profit, he had authoritie to thrust them out of his house, and to rid himselfe of them all, which he was purposed to put in practise,) therefore he was bold thus to speake of himselfe, thereby shewing what all men should propound to themselues, and may attaine vnto. The like whereof *Dauid* speaketh of himselfe, in that worthie Psalm, 101. which is left as a patterne for all Christian gouernours to rule by: wherein he sheweth, how he would rule not onely himselfe, but his household, nay the whole kingdome, by hauing an eye to them that were good, to reward them, and to them that were bad, to punish them: that so not onely himselfe, but all his, might serue the Lord. After the same manner in the time of the Captiuitie, when the noble *Queene Hester* willed all the dispersed Jewes to keepe holy three dayes together in fasting and prayer, that so they might intreate the Lord to deliuer them from that finall destruction and vtter ruine, which *Haman* the cursed Amalekite and sworne enemy of Gods people, had determined to bring vpon them speedily, she said, *That she and her maides would do the like.* Hest. 4. 16. Whereby no doubt, she insinuated vnto them, that in euery household, her meaning was, that it should be thorowly kept on all

A godly Forme

all sides, not onely of the rulers, and some few, but of all others, euen vnto the maid seruants.

Now, the Sabbath, and the day of Fast, are both of one nature, as the word doth sufficiently beare witnesse. Therefore if this hath bene the practise of the Church vpon that day to fast; and not the chiefe alone, but their families also: then must we needes be perswaded, that vpon the Lords day, we ought our selues, and our households to serue the Lord, and to say with *Ioshua*, *I and mine house will serue the Lord:* and with *Hester*, *I and my seruants will doe the like.*

Acts. 10. 1.

And how could that haue bene verified of the religious captaine *Cornelius*, which is written of him, *That he was a deuout man, and one that feared God with all his household?* vnlesse he had not onely frequented the common assemblies vpon the Sabbath dayes, but had also acquainted his seruants therewith? Therefore as the Lord himselfe speaketh of *Abraham*, who is the father of all beleeuers, *I know that he will commaund his sonnes, and his household after him: that they keepe the way of the Lord, to do righteousness and iudgement, that the Lord may bring vpon Abraham, that he hath spoken vnto him:* So it must be practised of all them that will be the children of this faithfull *Abraham*, and enioy the same promise that he and his posterity did, euen that they cause their children

Gen. 18. 10.

of Household government.

children and their servants, to keepe holy the Sabbath, wherein consisteth the true worship of the Lord, that so they might walke in that way which hath the promises of this life, and the life to come.

So then it may most evidently appeare, both by the words of the Commandement, and by the practise of the best men in the old and new Testament, that this dutie is laid vpon all householders, diligently to ouersee the wayes of their families, that they serue God, as in all other duties, so especially in sanctifying the Sabbath, as they will answer to the contrary at their perill, to him that hath put them in authoritie, and as they will giue an account for their soules, which otherwise might perish through their default.

Which though it be so strictly required of all men, and vnder so great a paine laide vpon them, yet it is so generally neglected of the greatest part, that we may rather complaine of it iustly with griefe, then haue any hope of the speedie reformation of it. For besides that a great many haue no care to sanctifie the day themselves, and therefore cannot with any conscience require it of their servants and children, but either set them to worke, or play, and to do any thing vpon that day, sauing that which they should, and do encourage them thereunto by their owne ill example and words: there be others also, who though they seeme to haue

But in our time, it is for the most part, wholly neglected.

some

A godly Forme

some care to keepe holy the day themselves, (and haue indeed) yet either through ignorance, or negligence, do not once looke to their household, whether they come to Church or no, and sit there attentiuely, and continue there with profit to the ending, nor how they spend the rest of the day: but being demanded where their seruants were, how chance they came not to Church, &c. they answere securely, (and as they thinke sufficiently) as though it were a thing meerely impertinent vnto them, that they cannot tell, they do not hinder them from the Church, they may come if they will, they are of age to looke to themselves, and are past boyes now, and I cannot tell what, &c.

But they must consider, besides that which hath bene already spoken concerning this matter, that they do too foolishly and grossly imagine to stop (as it were) the mouth of the Lord, with that simple answer in his businesse, which they will not receiue at their seruants hands in their owne. For in the sixe dayes, when their seruants are in their owne businesse, they wil not let them come and go at their owne pleasure, and content themselves with a bare imagination that they be at their worke, but will be sure of it, and therefore set them to it, looke vpon them in the doing of it, and call them to an account for it, which if it be well done in themselves, because they know otherwise they will be negligent, how must it not then needs be a
great

of Household government.

great vnkindnesse and vnthankfulnesse in them
 unto God, that vpon this day (which is but one
 among seuen) his seruice should be so slender-
 ly looked vnto, that there is no such diligence
 vsed towards their seruants, that they might
 performe it?

And how must it not needes be a great iniu-
 rie to their seruants, (who are naturally and
 for the most part more negligent and carelesse
 in Gods seruice, by reason of their corruption,
 then they can be in the seruice of men) to be
 depriued of that benefite of their gouernours
 (which is the chiefeft, and for which cause espe-
 cially they are committed to their gouerne-
 ment) namely, to be furthered by them in the
 seruice of God: but vse them more like beasts
 then men, euen that they might be seruiceable
 vnto them, & then care not whether they serue
 God or the diuell.

We know that seruants looke to be prefer-
 red by their maisters (and so there is good rea-
 son, when they haue serued them faithfully) but
 what kind of reward is this, when hauing
 bestowed some earthly benefite vpon them,
 by hauing no care to make them serue the
 Lord, and sanctifie the Sabbaths, they do in the
 end not onely make them lose the euerlasting
 reward, but preserue them to eternall destru-
 ction?

Moreouer, there are a companie of idle Ser- *Especially in*
 uing-men, who in spending their time all the *great house-*
 fixe

A godly Forme

*holds, where
there are ma-
ny servants.*

sixe dayes hauing almost nothing therein to do, are seldome looked vnto vpon the seuenth day, but permitted to bestow it as vainly as the other: and as they neuer almost do any good dayes worke to their maisters, so much lesse do they spend any Sabbath in the Lords seruice, but they especially are left to go and come at their will.

Others that haue any office of great charge and attendance (as the Cookes, Butlers, and such like, in great houses) seldome or neuer come to the Church, and that but by peeces, either when halfe is done, or else they are readie to depart before halfe be ended, & so both hinder the Lord from that seruice which he should haue by them, & themselues from that blessing which they should idherit that way: and both cause the name of God to be ill spoken of, and pull vpon themselues & their masters that curse which belongeth to the continuall polluting of the Sabbath.

And how can they looke that that seruice, and that meate and drinke, should do them good, which is thus prepared, and bought (as it were) with the continuall danger of the soules of their seruants, besides the dishonour of the name of God?

When *Dauid* had inconsideratly desired to drinke of the water of *Bethleem*, three mightie men brake into the host of the Philistins, and drew water, and brought it to him: but he would

of Household government.

do, would not drinke thereof, but powred it for an
 nth offering vnto the Lord, and said : *Oh Lord, be it* ^{2.Sam. 23.15.}
 the *farre from me that I should do thus : is not this* ^{16.}
 doo *the bloud of the men that went in ieopardie of their*
 do *lines?* How much lesse then ought men to eate
 ice and drinke of that for which their seruants do
 at venter the liues of their soules? And besides, if
 rge we iustly find fault with them, who do neuer or
 nd seldome preach to the people committed to
 uer their charge, and so cause their soules to starue
 ei- and die eternally : how can they be blamelesse,
 die who seldome or neuer bring their seruants to
 in- the preaching of the word? And must they not
 uld needs be culpable of the same iudgement be-
 ng fore God, seeing it is all one with the seruants,
 th whether they liue in the place where the word
 nd of God is not preached at all, or if it be, yet they
 rse come not vnto it?

But whereas men are ready to obiect, that in *Obiection.*
 of a great family, many must needs be absent.

We grant it to be true in some part, that is, *Answer.*
 e, at some time, & vpon some occasion : but so or-
 m dinarily and so continually (as they themselues
 as in their own cōsciences are priuie to, who make
 es this question) we know no necessitie that can
 ne excuse that. Nay, we are sure that the Lord hath
 ro laid no such calling vpon any man, that should
 ie keepe him in a continuall breach of the Sabbath,
 d and therefore both maister and seruant may sus-
 ne pect, that he is in such a calling as is not agree-
 d able to Gods word, or that he vseth it not a-
 right,

A godly Forme

right, when it maketh him, if not wholly, yet for the most part, to neglect the seruice of God vpon the Sabbath day.

And we know (where there is great care to serue and please God by prayer,) the Lord will giue to them such wisedome, that they shall be able to redeeme, if not the whole, yet at least a great part of the day, which otherwise will be mis-spent: namely, by letting passe many needlesse things, by preparing so much before as conueniently may be, by rising so much the more earlie in the morning, and by the interchangeable helpe of our seruants: especially, when they will for these causes be contented with so much the lesse, though not in quantitie, (for the reliefe of others) yet with lesse exquisite and curious dressing, which especially taketh vp the time: and so we are sure, and they that will trie it in the feare of God, and with a care to serue him, and in a loue to the soules of their brethren, shall find it to be true by experience, that many might keep holy the Sabbath, which now do it not at all: others might keepe it, more then they do. Which if yet it be thought vnpossible (because we go not about to practise it) let vs but obserue that which we shall see done in the house when the seruant is very desirous to go to a Faire, and the maister is as willing to let him go: you would wonder to see how things shall be dispatched vp suddenly, and in good order, they shalbe absent many houres, and

of Household government.

and yet not greatly missed: if any thing be otherwise then is vſuall, it is borne with, because it is a day of prouision for themselves, and that day is not euery day. So then, if the maisters were perswaded of the Lords day as they ought to be, euen that it is the time of making prouision for the soule, and were as carefull for the soules of their seruants, as they are for their bodies, and did esteeme it more for their worship & credit that their seruants were religious, then that they were costly & well set out in apparel; they would be better contented to spare them, during the time of that market, where they may buy without money all the graces of Gods Spirit, and the riches of the kingdome of heauen: whereby they should not onely saue their owne soules, but be made more fit to do duties to their maisters of conscience.

Therefore (to end this point) it is the duty of *The gouernors* all household gouernours, to cause the whole familie to be in a readinesse to attend vpon them *of families should take order that their whole household might come to the Church together.* too and fro the Church, and that it be not left at euery mans discretion to come when he wil, but that they should go together. And indeed, this hath bene the orderly comming of Gods people in times past to the place of his worship, that they haue not come scattered and alone, but many together, and by companies; whereof the holy Prophet speaketh; *Psal. 24.4.* *When I remembered these things, I poured out my very heart, because I had gone with the multitude, and led them*

A godly Forme

into the house of God, with the voice of singing, and praises, as a multitude that keepeth a feast. In which place, *the man of God* complaining, that he was banished from the holy Assemblies, (saith) that his griefe was increased, by remembring his former estate, when he vsed to go with a great companie to the Temple, euen as to a feast: whereby he declareth, what was the manner of their going; euen as men go to a market, or to a feast, not onely with ioy, but also by companies; and so many of one house as go, will go together: So they did not onely go to the house of God cheerefully, but many of them together, euen as to the market and feast of their soules. By which practise of theirs, as the doing of many is condemned; so it appeareth that the men of our time are led by another spirit then they were, and are otherwise perswaded of the worship and place they go vnto. For all the people, nay, the seuerall houtholds, come not together, but scattered, and one dropping after another, in a confused manner.

First comes the man, then a quarter of an houre after, his wife; and after her, we cannot tel how long, especially the maid-seruants, who must needs be as long after her, as the men-seruants are after him. Whereby it commeth to passe, that either half the seruice of God is done before all be met: or else if the Minister tarry till there be a sufficient congregation, the first commers may be weary, and sometimes cold
with

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of Household government.

with tarrying, before the other shalbe warme in their seates.

Now, if it be demanded of the maisters, why they alone make such hast, and leaue all the rest behind them; & they answer truly, because the time is come, wherein vsually publike prayer be-
ginneeth: can they be perswaded that it is time for themselves to come (as it is indeed) and yet no time for the rest to come with them? Hath the maister no longer time to tarry, and haue his seruants time to tarry so long after him? As though there were one law for him, and another for them: or rather, that the same law of the Sabbath, which moueth him of conscience to do that which he doth, did not as forcible bind them all as himselfe: nay, did not binde him to looke to them, that they should keep holy the day as well as himself, which if he graunt to be true, & yet is not able to bring it to passe, (where the Lord hath giuen him so great authoritie for his owne sake) partly through the forwardnesse of his wife, and partly through the obstinacy of the rest in his familie: his case is to be pittied, and he is rather to be gouerned, then to gouerne: and he might do well *to set up one of* 1. Cor. 6. 4. *them in his stead*: seeing he doth suffer himselfe wilfully so to be abused, and is contented to be ouer-ruled by them in the chiefeest thing.

Therefore that he might bring this matter happily to passe, as he must go before them by his owne example, and be readie betimes, euen

A godly Forme

Psal. 122.

Esay. 2. 2. 3.

first of all; so he must earnestly call vpon them for this dutie, and exhort them vnto it; and the slower that they are, and the more they draw backe, the more forward must he be, and by his practise and words draw them forwards also. For this is that readinesse which *Dauid* obserued in the people of his time: *I reioyced when they said vnto me, we will go into the house of the Lord; or, Let vs go to the house of the Lord,* (for they are words of exhorting, and encouraging one another thereunto,) euen as the Prophet *Esay* also foretelleth, that this shall be the zeale of Gods people in the time of the Gospell, that they shall go together to serue God, and therefore call vpon one another for the same purpose, saying: *It shall be in the last dayes, that the mountaine of the house of the Lord shall be prepared in the top of the mountaines, and shall be exalted aboue the hills, and all nations shall flow vnto it, and many people shall go and say, Come, and let vs go vp to the mountaine of the Lord, to the house of the God of Iacob.*

And truely this want of zeale in vs to Gods worship, and loue to the saluation of our brethren, (bewraying it selfe in the neglect of this duty of calling one vpon another) is the cause of this slownesse. For the husband going first out of the doores, saith to the wife, Make hast, and come assoone as you can: she comming at her leisure, giues the same charge to her seruants, Dispatch, and tarry not long behind; but here is

of Household government.

no saying: *Come let vs go, Let vs go together:* and if it be once said, it is not pursued, that it might be performed.

In going to market, and to a feast, what earnest calling will there be vpon one another: and it would seeme strange to behold the household go diuided: and it were a thing that would much be marked, and euery one that knew vs, and whither we were going, it should be the first question they would ask vs; How chanceth this, that you come alone? Where is your husband, your wife, or your children? Why come you not together? So no doubt, the dispersed and broken comming of householdes to the Church, is a thing greatly obserued of the Lord God, and of his Angels, *which are present at their assemblies*: and it is that which grieueth the rest of the Church, and as soon as they see one come in alone, they are ready with grief to ask, Where are the rest? What meaneth this partie to come alone? Therefore let all Gouvernours be perswaded, that it is their bounden dutie thus to looke to their families, and to be sure that they sanctifie the Lords day as well as themselves: and that they not onely thus bring them to the publike ministerie, but also looke vnto them, that they spend the rest of the day in holy exercises so much as may be, examining them in that which they haue heard, and causing them to conferre about it themselves; and to appoint some to reade the Scripture vnto them, and all of them

1. Cor. 11. 10.

A godly Forme

to sing Psalmes: and generally, whatsoeuer they haue scene before, that they ought to do themselves, to call vpon their seruants for the same, and to take such order, that they be sure they do it: and let them be sory that they haue neglected this duty so long heretofore, & thereby haue charged so many sinnes of their household vpon themselves: and now at the last in Gods holy feare, let them begin to put this in practise, lest they do further prouoke the most patient Lord to their endlesse destruction. And though it be a thing so rare in the world as it is, and men altogether so vnacquainted with it, as they be, nay, so lothsome and tedious to flesh & bloud, that they are afraid once to begin with it: yet let the bare commandement of God preuaile more with vs to take it in hand, and to continue in it, then all that can be said or thought against it, should weigh with vs, either to keepe vs from it at the first, or afterwards cause vs to giue it ouer.

The want of this care in household, is the cause of much wickednesse, rebellion, and disorder in their families.

And, that all men might do it, so much the rather, let them be assured that the want of this especially, is the cause of so many wicked and rebellious children, vntrusty and disobedient seruants, nay, vnfaithfull and vnkind wiues, euery where: euen for that their husbands, their fathers, and their maisters do not call vpon them to serue God, and see them sanctifie the Sabbath. It is a common and iust complaint in all places, in the mouth of euery man, that seruants and children will not be ruled; that they cannot
tell

of Household government.

tel where to find a good seruant, they know not whom to trust, but they see not the greatest cause of it to be in themselves, and so go not about to remedie it. For whiles they labour not to make their children the sonnes and daughters of God by adoption; and to bring their seruants within the household of God, that they might be his seruants by grace, and to make their wiues the chaste spouses of Iesus Christ, and so all of them to serue him: the Lord iustly punisheth them, making *wines, children, seruants,* and all disobedient vnto them. For how can they do duties vnto men, if they haue not learned to do duties vnto God, and so of conscience for Gods sake, to do duties vnto men? Nay, must not the Lord needs punish them with disobedience against themselves, that by their owne experience they may know how grievous the neglect of his seruice is vnto himselfe, when he iustly measureth out vnto them with the same measure, that they haue meat vnto him before?

And whereas men are readie to imagine, and we know it is that which many do object against this, that to deale so straightly with their household, were the next way to ridde themselves of all good seruants; and that then they might soone be maister and man themselves.

They must againe, on the contrary vnderstand, *Answer.*
that it is a great wickednesse in them, once to
thinke that the Lord should require that of
them, which would necessarily driue them to
C 4 such

A godly Forme

1.Tim. 4.8.

Mat. 6.23.

Gen. 18.19.

such inconuenience: Nay rather, they must be assuredly perswaded, *That godlinesse hath the promises of this life, as well as of the life to come: and that if we first seeke the kingdome of God, and his righteousness, in our selues, and others, all needfull things shall be cast vnto vs.* Euen as it is said of Abraham; *I know that he will commaund his sonnes, and his household after him, that they keepe the way of the Lord, to do righteousness and iudgement, that the Lord may bring vpon Abraham, that he hath spoken vnto him.* So that thus to do, is the very high way, not to keepe vs from, but to bring vs vnto the fruition of all Gods promises, if we giue credit vnto him, who as he onely maketh them in the beginning of meere mercy, so must he onely accomplish them in the end by his constant veritie and truth. We confesse indeed, if he be an ill seruant, this is the readiest way to be rid of him, whose roome is better then his company: for he thinketh himselfe to be in a prison, nay in hell all the while: but in the end he shall perceiue that he is gone from the way of heauen vnto hell, if the Lord be not more mercifull vnto him. And why should we be loth to depart from the seruice of them that haue no care to serue God? or can we looke that they should do any faithfull seruice vnto vs, that are so vnfaitfull in the seruice of God?

To haue such
good orders in

But as concerning the rest, if any be religious, this is the best meane to retaine and keepe them:

of Household government.

them: if they be but indifferent, this may winne them: if they be falling away, this may recover them. For what shall we thinke of all the godly fathers in times past, that when they vowed diligently to looke to their households, that they should serue God with them, and did constantly performe it, that then they had no seruants at all? Was so great a man as *Iehoshua* without seruants, when he promised before so many witnesses, that he and his house should serue the Lord? Was *Dauid* left alone, and constrained to do all himselfe, when as being a mightie King, he bound himselfe vnto it by that song which he made for the same purpose, wherein he saith: *Mine eyes shall be vnto the faithfull of the land, that they may dwell with me: he that walketh in a perfect way, he shall serue me: there shall no deceitfull person dwell in mine house: he that telleth lies shall not remaine in my sight? Had not Abraham a great household, when he was able on a sudden to carrie forth with him, of them that were borne and brought up in his house, three hundred and eightene men in armour, to rescue his brother Lot? Of whom notwithstanding it is said, that he would teach his children the way of the Lord: as it appeareth he did indeed, when by his onely perswasion at the word of God, all the males were contented to be circumcised, and to receiue that Sacrament, vnknewne before, and painefull, and also ignominious to the flesh, if they had looked onely to the outward signe. And must not that wor-
thy*

our houses, is not the next way to drine away our seruants from vs.

Psal. 101. 6. 7

Gen. 14. 24.

Chap. 17. 12.

A godly Forme

Act. 10.2.

thy Captaine of an hundred Italian souldiers, needs haue a greater familie then many of these that cauill at this doctrine? of whom the spirit of truth reporteth, *That he feared God, and all his household.*

Obiection.

What shall we thinke of all these men? Shall we ignorantly presume to the further deceiuing of our selues, and hardening vs in this sinne, that the times were then better, and good seruants then more plentiful? Or must we needs confesse, as the truth is indeed, that these men vsed more meanes to make their seruants the seruants of God, then men do now a dayes, and that so the blessing of God was greater vpon them? And is it not set downe in writing for our learning, to shew vs what is that which we might looke for at Gods hands, if we would walke in the same way that they did, seeing there is no respect of persons, times, or places with him?

Answer.

Secondly, he must set an order in his house for the seruice of God; to wit, that morning and euening, before meales, and after meales, prayers and thanks may be offered vnto God, and so he acknowledged to be the authour, not onely of all spirituall graces that belong to a better life, but also of all temporal blessings that belong to this life. For seeing that it is Gods good hand ouer vs, that doth defend vs and all our familie in the night from outward dangers, and giueth vs freedome from feares and terrors,
and

of Household government.

and from Sathans rage, and also giueth vs rest & comfortable sleepe, for the refreshing of our fraile bodies, is it not meete we should begge it at his hand by prayer, before we prepare our selues to rest, and praise him for it when we rise from it? Againe, seeing that euery day we are subiect to innumerable dangers, which we know not of, and both wisdom and strength to follow good and honest callings, and also the blessing vpon our labours to make vs prosper by them, are from God alone: should we not begin the day with feare vnto God, for his gracious protection, and for his mercifull blessing of vs? And seeing meates and drinks are sanctified vnto vs on Gods part by the word, and ours by prayer: doubtlesse though God hath by his word sanctified them, they are vnholly vnto vs, when we do not for our part sanctifie them by faithfull prayer and thanksgiuing. And this was *Dauids* practise, *Psal. 55. 1. Euening and morning, and at noone tide, will I pray, and make a noise, and he will heare my voice.* If any say, it is sufficient for the gouernour to charge euery one in his familie to do it priuately by himselfe: so might the Prince say, it is enough to do as *Darius* did, to charge euery one in all his dominions to worship no God, but *Daniels* God. Yet godly Princes thought it their dutie to set vp the worship of God in their dominions, and to take order that God might be worshipped publickely and ioyntly of all in their land. So did *Iob*, for his house.

1. Tim. 4. 5.

Dan. 6. 26.

Iob. 1. 5. 6.

A godly Forme

household, not onely bid his children pray to God by theselues, but he appointed set times of praying together, and sacrificing, and commanded his children to come prepared thereunto. Againe, if the maister lay the matter vpon the consciences of such as be of his family, then if they be negligent, God shall haue no honour and worship in that family.

Gen. 12. 7. 8.

& 13. 8. &

21. 33. & 22.

9.

But we reade of *Abraham*, that wheresoeuer he became, he built an altar to God, where God should be worshipped ioyntly in his familie. If God should measure out his goodnesse to thee, as thou measurest honour and glory to him, in what a case wert thou? He doth giue a charge to his Angels to keepe thee, he commandeth the earth to allow thee meate for thy sustenance; and his Commandement is an effectuall word, that maketh them to do the thing that he chargeth them withall. Wilt thou now onely bid thy seruant or sonne to serue and honour God, and not see that he do it, and helpe him in it? Then thou dost not measure out vnto God, as thou wouldest haue him measure to thee.

This duty then belongeth to a Christian head of a familie, to worship God with all his family, and to take order that when he shalbe absent vpon necessarie occasions, it may be done reuerently, and onely by some one in his family, that by reason of wit and age may be meete for it. The neglect of this dutie, letteth into families many grievous enormities, and outward miseries,

of Household government.

ries, while God in his iustice refuseth to blesse such, as by their carelesnesse in seruing of him, do shew, that they take not him to be the author of all wel-fare to soule or body, but thinke to do well enough without him, or else thinke to haue their turnes serued without requesting.

The third dutie, which the chiefe gouernour must performe to all in his familie, is priuate instruction, and dealing with them in matters of religion, for the building of them vp in true faith, and for the inuring and bringing of them to a conscience towards God, that they may not onely know and professe religion, but also feele and shew the power of religion in their liues. This dutie hath these specials belonging to it: First, a familiar and plaine opening vnto them the principles of religion, after the manner of a Catechisme. This duty the holy Ghost layeth vpon parents. Ephes. 6. 1. *Traine them vp in doctrine and holy precepts, drawne out of the word.* The like was commanded to parents in the old law: *Let these words which I command thee this day, be in thine heart, and whet them vpon thy children, and speake of them when thou sittest in thy house, when thou walkest in the way, when thou liest downe, and when thou risest vp, &c.* So that it is not enough to bring thy children to be catechized at the Church, but thou must labour with them at home after a more plaine and easier manner of instruction, that so they may the better profit by the publike teaching. Looke Proverbs

Priuate instruction.

Deut. 6. 6. 7. 8.

9.

A godly Forme

uerbs 22. 6. Thou euen by breeding thy children hast helped them into corruption, and a damnable estate: how oughtest thou then, by all holy care and paines taken with them, in teaching them the knowledge of God in Christ, to helpe them out of it, that they may not be firebrands of hell? And for seruants, seeing they spend their strength, & wearie out their bodies, and bestow their dayes and yeares in seeking thy profit and ease: oughtest not thou then to seeke the saluation of their soules? *Salomon* saith, The iust man hath regard to his beast: much more shouldest thou haue regard to thy seruant, who is made according to the image of God with thee, and is redeemed with as deare a price as thou art. And thy care for him should not stretch to his body alone, but especially to his soule; that seeing his calling will not suffer him to vse so many, and so often meanes for the good of it as were requisite, he might herein be helped by thee.

Reading the
Scripture.

2.Tim. 3.15.

The second speciall is, an acquainting them with the Scriptures, by reading them daily in thy house in their hearing, and directing them to marke, and make vse of those things which are plaine and easie, according to their capacitie. So *Timothie* was trained vp by his parents in the Scriptures, so that he knew them from a child: that is, was made acquainted with them by reading them, and being instructed in them according to his capacitie. This shal make them
the

of Household government.

the fitter to heare and profit by the publike ministerie: whereas the neglect of this duty, makes them vnable to heare and vnderstand the Preacher when he citeth examples, or quoteth texts out of sundry places of Scripture. The helpe that their family might reape by it should make them carefull in this reading of the Scripture.

The third is, a diligent care and regard that they profit by the publike ministry of the word and Sacraments, euery one according to their capacitie. And this duty requireth, that they should not onely looke that they do diligently frequent the preaching of the word, and carefully come to the Sacraments in due time, but also that they shew them how, and put them in mind of preparing themselues to the word and Sacraments, as *Iob* did his sonnes. They must prepare them to heare the word, by willing them to consider Gods ordinance, his promise, and their owne necessity, &c. by commanding them to lay aside all such cares, thoughts, and affections, as might hinder them from a diligent hearing. To the Sacraments they must prepare them, by willing them to consider of Gods institution, the ministerie of his Sacraments, his mercie in Iesus Christ, their faith, their repentance, and their wants: that so seeking assurance of grace, of reconciliation, and comfort, they may come preparedly to the Lords table.

Againe to further their profit, they must diligently

A godly Forme

*Mat. 16. 15.
16. 17.*

gently examine them, what they haue learned, what vse they can make of such doctrine; & also helpe and direct them wherein they faile. Thus did our Sauour Christ his Disciples. Besides, they must call vpon them, for the practise of that which they learne out of the word, that the word grow not to a common matter, of no further vse but to talke of vpon the Sabbath day.

The fourth speciall dutie that belongeth to instruction, is the vse of Gods workes, either past, or present: as of examples of his mercie and goodnes, to be encouraged by them to trust in him: by workes of his iustice, to be moued to feare him, and so to sow the seed of conscience and religion in them. Thus did *Abraham Gen. 18. 19.* which care of his moued the Lord to reueale to him his purpose of destroying the Sodomites.

The duties which they are to require of them concerning godlines, be to vse the publike ministry carefully: to be diligent and reuerent in the priuate worship of God; to submit themselves to priuate instruction of all sorts, and to make their vse of it, to the building vp of themselves in faith. And lastly, to practise all holy and Christian duties, which being comprised briefly in the Commandements, are more largely layed open by the publike ministry of the word, and by priuate Catechizing.

But after what maner must they require these duties? We answer, not onely by telling of them
what

of Household government.

what they must do, and calling vpon them for the doing of it, and by gentle admonition when they be backward: but also by correcting them, if they shall be negligent and contemptuous in the practise thereof.

This correcting is, { Rebuking,
either by } or
Chastising them,

according to the quality of the fault, & the condition of the partie that is so to be dealt with.

A rebuke, is a pronouncing of some misbehaviour, or knowne wickednesse of any, with Leuit. 19. 17.
2. Tim. 4. 2. condemning of the same (by the word of God) whereby they may haue shame, that others might feare.

Correction is a sharpe thing, and therefore Prou. 27. 5. &
29. 19. not easily borne of our nature, which is full of selfe-loue: and through the corruption of nature, it is turned into an occasion of great forwardnesse, sturdinesse, and naughtinesse, where it is not wisely dealt in. Now the better to minister correction, with more hope of doing good by it, we must consider

First, the end of correcting.

Secondly, the matters for which correction must be giuen.

Thirdly, the manner of correcting.

1. The end in correcting must not be to wreck and reuenge thine anger, or malice, or to reuenge thy selfe for any iniury done, nor yet alone, the preuenting of the like hurt by the

D

like

A godly Forme

like fault afterward: but in zeale of Gods glory, who is dishonored by the lewdnesse of the offender, and in loue to the party; thou must seeke by wise correction to reclaime him from such euill as bringeth danger to him, & to make him more carefull of his duty afterwards. Herein they faile, who in correcting haue no respect but to their owne commodity.

2. For the matters that deserue correction, this is a rule, that there must be no rebuking, much lesse chastising, but where there is a fault. For where any is vniustly corrected, besides the iniury, it hurteth him, by hardning him against iust correction. For he will thinke that it is the rash hastinesse of his gouernor that putteth him to smart, and not his owne desert.

By fault I meane, not onely the committing of that which was forbidden, but also the omitting of that good which was commanded.

But euery such fault is not to be censured with correction: sometime ignorance, mistaking, ouersight, and a desire to please in one thing, maketh inferiors to offend in others. Except there be contempt, or willing negligence, or retchlesse ouersight, a gentle admonition may serue. And indeed, superiours must take heed of coming to the greatest remedies of correction too soone: for so they may soone marre the partie by ouer-sharpe dealing, which by a wise proceeding by degrees might haue bene gained. Furthermore, Gouernors must know yet more

of Household government.

more expressely, for what to correct. Some neuer correct but for their owne matters, neuer regarding the faults committed against God. But the godly gouernour, that aimeth at Gods glory, and seeketh the Lord, and not himselfe, is most grieued for those disorders in his family, that tend to Gods dishonour, and such he correcteth most carefully. And as for the defaults of his family that are against himselfe, he looketh more to Gods dishonour by them, then to his owne hurt or losse, & in zeale of God is drawne to correct, and not of selfe-loue. He therefore counteth these things worthie of correction; if any delight in the ignorance of God, or be carelesse to approue himselfe, as one that wholly dependeth on him, loueth him, feareth him, reuerenceth him, laboureth to approue all his wayes before him: if any be giuen to idolatrie and superstition, & careth not in euery part of the worship of God, to follow his reuealed will, or if in the parts commanded, he appeare negligent & cold, or put them to any other vse then is commanded, or be giuen to images or superstitious monuments, customes, occasions, or such like; if any dishonour the name of God, either in the vneruerent vsing, or abusing, or peruerting, and not vsing it with that preparatiō before, feeling at the present time, and fruit after, which is prescribed, his titles, word, Sacraments, or works: if any prophane his Sabbath by vaine pastimes, and gaming, as cards, dice, dancing, &c. going

to playes, or giue not himselfe to the exercises appointed for that day out of the Word: if any neglect speciall duties towards their equals, superiours, or inferiours, in yeares, gifts, authority, as Magistrates, Ministers, Maisters, parents, seruants, children, or people: if any declare not a conscience to fly euill, anger, malice, contention, quarelling, fighting, or any hurting of the person of man, either in soule or body, not being carefull to succour the same, according to his calling; if any be found vnchast in bodie, words, countenance or gesture, vntemperate in diet, in apparell, dissolute, not caring to maintaine the contrary holinesse in himselfe and others: if any be not carefull to preserue the goods of another man, or shall by falshood, flattery, and oppression diminish the same; if he be negligent in increasing of his owne, by honest and lawfull meanes, or mis-spend them in cards, dice, gaming, &c: if any care not to maintaine the good names of others, but be giuen to vnnecessary blazing of other mens infirmities, by lying, slander, back-biting, taunting: if any shew himselfe carelesse to restrain the motions and enticements, vnto sinne, and the lust of the same: and he wil vse the meanes following to redresse them.

The manner of correcting must likewise be looked vnto: for to faile in that, maketh correction hurtfull oftentimes, but alwayes vnauailable. For this point then, we must know, that

cor-

of Household government.

correction must be

Ministred in } Wisdome,
and
} Patience.

Wisdome is that by which we obserue comelineesse in euery action; that is to say, by which we obserue what we do, how, in what place, at what time, before whom: that all things may be done in a conuenient place, time, and manner.

Ephes. 5. 14.
10. 17.

1. Find out the right party that comitted the fault, that he that is innocent be not vniustly burthened.

2. Consider of what sort and nature the fault is.

3. Weigh circumstances of ages, discretion, & occasions that moued the party, and whether it be customary, or a slip by oversight.

4. Looke to the mind of the doer, whether negligence, frowardnesse, or simplicity, & want of wisdom brought him to it.

And according to these things, wisdom will teach a man to measure out correction, or to be sparing in it. Besides, wisdom will not correct before the fault be euident, or before she be able to winde the offender out of all shifting holes.

holes. For when the offender is not thoroughly conuincd, he shifteth off the shame of the fault and of the correction, which is a part of the purgation to cure his disease: and besides he will be bold to open his mouth against his ruler, and seeke to bring him into hatred or contempt with the rest of the inferiours, for correcting vniustly. Wisedome therefore will winke at a fault a while, and make as though she saw it not, that she may haue a fitter opportunitie to correct: yea, towards some of a good nature, wisdome will shew that she seeth a fault, but yet for loue of the partie, and desire to haue him amend of his owne accord, she will passe over the euill. Moreouer, wisdome will neuer reproch the offender, by reuiling or taunting him with the fault, but minister correction in loue, and desire to haue his sore cured, and his credit salued. For the casting of faults in their teeth, and disgracing them, especially before others, (which is common in the world,) maketh them lay off shame of offending, by little and little: whereas if they saw thee carefull of their credite, they would haue much more regard to it themselves. Lastly, wisdome will auoid partialitie, and deale with all in the same case, after the same manner.

*Patience and
stedfastnesse
in suffering
the offence
that comes to*

Patience is also needfull, that through anger or hastines, a man do not fight nor chide before he hath made the fault manifest to the offender: that if it may be, his conscience may be touched for

of Household government.

for it. Againe, by patience one must heare what the offender can say in his defence, and not disdain to heare him modestly alledging for himselfe: and when his defence is made, by equitie to allow, or disallow the same. So did *Iob*, *Iob.* 31. 13. And *Balaam* had no reason to disdain the defence of his beast. *Num.* 20. 30. &c.

vs by any
worke, so that
they cannot
discourage vs.
Phil. 4. 5.

This patience will also keepe a man from bitterness, which might sooner make the party angrie, then draw him to amendment; which thing the Apostle would haue auoided in superiours, towards those that be vnder them. For want of this, many are but a word and a blow: many first correct, and then tell the fault; many lay on loade, or raile, and reuile, brawle, and scold without measure.

Col. 3. 21.
Ephes. 6. 4. 9.

Lastly, this patience will keepe thee from immoderate anger, a thing dangerous in a corrector. For he that cometh to reforme with too much anger, shall hardly keepe a measure in rebuking, or chastising.

Now for the seuerall kinds of correction, the first is rebuking, which is a sharpe reproofe for a fault committed, measured according to the nature of the fault. Example whereof we haue in *Iacob*, *Gen.* 30. 2. *Ioh.* 2. 10. Our Sauour Christ, to *Peter* *Mat.* 16. 23. and to *Iames* and *Iohn*, *Luk.* 9. 55. So *Eli*, *1. Sam.* 2. 23. &c. rebuked his sonnes, but not according to the quality of their fault, which turned to his, and their ruine.

This reproofe may haue some threatning of

chastisement ioyned with it, if need be; to the end to make it sinke the deeper. Prou. 19. 19. Be thou verie angrie when thou pardonest a fault; saying, that thou for sparing him now, wilt punish him the soarer, if he transgresse againe. But threatenings must not be vaine words without effect, but alwayes if amendment follow not, thou must performe what was threatned, lest thou become light and vaine in the offenders eyes.

Chastisement is, when with a sharpe rebuke punishment is also laid vpon the offender, according to discretion.

If any man thinke fighting vnmeet for Christians, or be loth to soile their hands, lest they should get themselves an ill name; let them know, that Gods ordinance is not a matter of an ill report, but onely among fooles, that know not what is good and meete. Now, that household chastisement is agreeable to Gods will, is euident out of the Prouerbs, where the wisdom of God doth very often commend it to vs, as Chap. 13. 24. *He that spareth the rod hatheth his sonne: but he that loueth him, chasteneth him betimes.* Where he requireth, that it be not deferred till it be too late, that is, till the offender be hardened in ill: but giuen in time, before he be past recovery. Secondly, he saith, that it is a fruit of true and pure loue, to correct in due time: and very loue in parents, and care of their children, must draw them to it.

Thirdly,

of Household government.

Thirdly, he saith, that such parents know not what true loue of children meaneth, but embrace fondnesse, and foolish pittie in stead of it, who do spare to correct, when correction is deserued.

Fourthly, that this fondnesse and foolish affection is indeed hatred and not loue. The reason why it is to be counted hatred, is set downe, Prou. 19. 18. *Chastise thy sonne while there is hope, and let not thy soule spare him, to his destruction.* Where he plainely saith, that fond pittying and sparing of children, is to worke the destruction of them. And is it not a token of great hatred, to be a meanes of anothers destruction? Elsewhere he sheweth the necessitie of correction, and the good which it doth: Prou. 22. 25 *Foolishnesse is bound in the heart of a child, but the rod of correction shall remoue it farre from him.* As if he should say, much folly and lewdnesse is couched in a childs heart, which if it be not purged, will burst forth into foule enormities, and therefore a purgation is but needfull; and what may that be, but *the rod of correction?*

The same is commanded, Prou. 29. 17. *Correct thy sonne:* where also he sheweth what benefit commeth thereby to the parents: *He shall giue thee rest, yea he will giue pleasures to thy soule:* that is, thou shalt be free from sorrow, heauinesse, and many troubles, which many parents haue with vngracious children: and on the

A godly Forme

the other side, thou shalt haue much comfort and delight by him. Great benefit also cometh thereby to the children, as he sheweth in the 15. verse, *The rod and correction giue wisdom*, and Chap. 23. 13. 14. Whereas the neglect of it bringeth hurt to the child, and to the parents, as followeth: *A child set at libertie maketh his mother ashamed*. And for seruants, the Wiseman doth closely shew, how they must be dealt withall, where he saith, Prou. 29. 21. *He which bringeth up his seruant delicately from his youth, at length will be deprived of his children*. And a little before, verse 19. he saith, *A seruant will not be chastised with words: though he understand, yet he will not answer or regard*.

These Scriptures shew, that God hath put the rod of correction in the hands of the Gouernours of the family, by punishment to saue them from destruction; which if the bridle were let loose vnto them, they would run vnto. Where men and women are content to go contrary to their owne nature, and to vndergo ill reports to obey the ordinance of God, there God will giue a blessing, that is, a well ordered familie, wherein all shall be of good hope.

The wiues dutie, touching Christian holinesse.

To be a fellow helper is to yeeld helpe to her husband,

These be the duties that the chiefe of the familie oweth to them of his familie within doores, as touching godlinesse. The wife also, which is a fellow-helper, hath some things belonging to her to further godlinesse in her familie: As for example, in her selfe to giue example

of Household government.

ample to her household of all readie submission especially at home, in all the matters of the family. I. Tim. 5. 14. Tit. 2. 3.

to all good and Christian orders, to order her household affaires so carefully that no exercise of religion be hindred, or put out of place, at such time as they should be done in her husbands absence: to see good orders obserued as he hath appointed: to watch over the manners and behauour of such as be in her house, and to helpe her husband in spying out euils that are breeding, that by his wisdom they may be preuented or cured. Salomon saith of the vertuous woman, that *she overseeth the wayes of her household.* And a little before, *she openeth her mouth with wisdom, and the law of grace is in her tongue.* Prou. 31. 27. Verse, 26.

And Saint Paul requireth, that wiues, specially the elder, be teachers of good things, and that they instruct the yonger. They may also do much good in framing the tender yeares of their children vnto good, while they be vnder their hands. For euen as a child cockered and made a wanton by the mother, will be more vtractable, when the father will seeke to bend him to good: so on the other side, a child wisely trained vp by the mother in the yong yeares, will be the easilier brought to goodnesse by the fathers godly care. We reade, that Timothy was made acquainted with the Scripture from a little child, by meanes of his godly mother, and grandmother; a good patterne for Christians. And marke the prooffe, God recompenced their godly care exceedingly: for Timothy proued a rare

A godly Forme

rare yong man, of excellent graces, to the great ioy and comfort of his parents. Mothers may also powre good liquor into their childrens tender vessels, the saueur whereof shall sticke in them a long while after: I meane, they may sow in their mindes the seede of religion and godlinesse. These and such like duties, if the wife performe constantly, she shall bring no small helpe to her husband, for the godly and religious ordering of his house. And thus much of that part of Household gouernment, which concerneth godlinesse.

*The 2. thing
whereat hous-
hold gouern-
ment aymeth.*

Now we come to the other part, which pertaines to the things of this life: wherein is to be considered, what is the duty of the husband and of the wife: namely to

Take order for—	}	Provision, and Health.
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*Many are
carefull to
live, but very
carelesse so
live well.*

They must take order for prouision for necessities, to the maintenance of themselves and all their charge. These necessities are food and rayment. Also care must be had of the health of such as be in their families, both to preserve it by rest, and recreation if need be, and to restore it if it be hindered, by good looking to such as are fallen into sicknesse.

Prouision.

That the gouernours of the familie must make honest prouision for themselves, and their charge, and not liue upon the Church almes, or by begging, purloining, borrowing,

of Household government.

or couſining. It is moſt euident by that ſaying
of Saint Paul to Timothie : *He that provideth not* 1.Tim. 5.8.
for his owne, and eſpecially for them of his houſe,
hath denyed the Faith, and is worſe then an infidell.
And Salomon ſaith, *The iuſt man regardeth the life* Prov. 12.10.
of his beaſt : much more of his ſeruants and chil-
dren.

And as the Spirit of God chargeth vs with
this dutie; ſo he ſetteth vs about ſuch things
whereby this may be compaſſed, and forewar-
neth vs of thoſe things whereby it might be
hindered.

The things that he teacheth vs for the ma-
king of this proviſion, are firſt; *That every one* *What things*
ſhould haue ſome honeſt and good calling; and ſhould *be needfull for*
walke diligently in it : that it may bring in honeſt *the making of*
gaine, whereby neceſſaries for the family may *proviſion.*
be prepared.

That every man muſt applie himſelfe to ſome
ſtudie and calling, is ſo knowne, that it needeth
no prooffe; *In the ſweate of thy browes thou ſhalt*
eate thy bread, &c. Which condemneth all ſuch
as live of the labours of other men, and them-
ſelves take no paines or trauaile, do no good
in the world, benefite not humane ſocietie any
way, but deuoure the good creatures of the
earth, which indeed belong to them that take
all the paines. In this ranke do a number of
Gentiles in the world march, deuiling gay
toyes, which might well be ſpared; who are but
vnprofitable burthens of the earth, that fill vp
number

A calling.

Gen. 3.10.

Calling is our
appointed

charge, and

manner of life.

in ſome honeſt

worke, wherein

we are dailye

labour, as we

may beſt profit

therein.

A godly Forme

Ephes. 4. 1.

1. Theſſ. 2. 12.

number like Ciphers, who glory in their shame, that is, in their ease, pleasures, and brauerie, whereof (if they knew whereto a man was borne) they would be ashamed.

These be they for whose maintenance in their iollitie, a number are faine to toyle very hardly, fare meanely, and spend their strength to the very skinne and bones, and yet can get but a slender recompence, through their vnmercifull exactions. But enough of them: to returne. The good gouernour of a house must be none of these: but he must haue a calling that is good, honest, and lawfull; not onely gainfull to himselfe, but also holy and profitable to the societie of mankind: For thus much doth Saint Paul comprehend within the compasse of his words, *Ephes. 4. 28. But let him labour the thing that is good.*

It is not enough to haue a calling, though it be neuer so good, but it must be followed: so as it may bring in maintenance for thee and thine, such as is meete for thy estate.

*3. The manner
of following a
calling.*

But how must it be followed? First, with diligence: for as *Salomon* saith, *Prou. 8. 9. He that caryeth himselfe slothfully, or loosely in his busnesse, is the brother of a great waster: that is, he is another waster: and doth as much as an vnthrif, or spend-good.*

Prou. 13. 4.

*Diligence, is
that by which*

To diligence belongeth the blessing. *Prou. 10. 4. The hand of the diligent maketh rich: and Chap. 12. 11. He that tilleth his land shall be satisfied with*

meate.

of Household gouernment.

meate. Yea, and a large blessing: *The soule of the diligent shall be fatted*: that is; he shall haue abundantly. And lest that any should say, that in some callings a man may well thriue, but not in mine: it is said, *Prou. 14. 23. In all labour, that is, diligent following thy calling. Moreouer, this diligence will bring a man to renowne. Prou. 22. 29. Thou seest that a diligent man in his businesse standeth before Kings, &c.*

we execute as well as we can the labour of our calling.

2. Thess. 3. 10.

Rom. 12. 11.

The better to kindle thy affection vnto this diligence in following thy calling, consider what is said of the Spirit of God, of those euils that are enemies vnto it.

Of the enemies to diligence.

Many a man is idle and slothfull, because labour and toile is irkesome and painfull to him, as *Prou. 20. 4. The slothfull will not plough, because of Winter*: but what is his reward? It followeth, *Therefore shall he begge in Sommer, and haue nothing. Pouertie is the fruite of slothfulness.* *Prou. 18. 4. A slothfull hand maketh poore.* And lest any man should thinke that he could keepe away pouertie, at least a great while: it is said in *Prou. 23. 24. that it commeth violently, and with great power, and swiftly vpon such a man, and he shall not withstand it: Thy pouerty commeth as a light traoueller, and thy necessity as an armed man.* In the same place also, the meanes whereby it commeth is expressed: verse 30. *He through follie neglecteth his ground, and left it vnfenced, and vtilld, and so it yeelded him no increase.* Which being there spoken of

Sloth.

Slothfulness

is a wearinesse

or tediousnesse

in any godly,

spirituall, or

ciuill exercises

which one

ought for Gods

sake to do, for

the benefit of

the Common-

wealth: or for

the sustenta-

tion of him-

selfe and his

familie.

hus-

A godly Forme

husbandrie, may be drawne to a generall, that to let such things lye idle and vnused, which should bring in commoditie, is the high-way to pouertie

Sloth, gluttonie, and prodigality, are the true paths that conduct and leade men to pouertie.

*Prou. 26. 13.
14. 15. 16.*

Prou. 26. 14.

Prou. 26. 16.

The slothfull, is further described to be a great wisher and woulder, but no good householder: *Prouerbs 13. 4. The Sluggard lusteth, but his soule hath nought. And againe: All the day long he wisheth, but his desire is not accomplished: which wasteth him with sorrow.* Besides, he perswadeth himselfe that he hath some sufficient stay or let, to with-hold him from diligent labour, and so dare not go forward, as the wise-man saith, *Prou. 15. 10. The way of the slothfull is a hedge of thornes.* And in another place he saith; *Prou. 26. 13. A Lion is in the way:* but in truth it is ease and lazinesse that lettereth him. *As the doore turneth vpon the hinges, so doth the slothfull in his bed.* And to shew that such a man is in a down-hill to beggerie: *Salomon* saith, that he thinketh himselfe very wise in his doing: *The Sluggard is wiser in his owne conceit, then seuen men that can render a reason.* What hope is there of sauing of him that the begger catch him not, who pleaseth himselfe in his sloth, which doth summon him to beggerie? That also is not to be omitted, that such a sluggard, who suffereth his owne ground to be ouer-growne with thornes and nettles, stones or thistles, serueth in the world for an example, to make other men warie. Vnder this, is that same luskishnesse which maketh

of Household government.

maketh men loue their ease and sleepe, which bringeth forth the same fruite that sloth doth. *The sleeper shall be clothed with ragges. Prou. 13. 21.* and therefore, the wise-man laboureth to draw men from it. *Prou. 20. 13. Love not sleepe, lest thou come to pouertie; open thine eyes, and thou shalt be satisfied with bread.*

Another enemy to diligence, is, following of vaine and idle companie. For though a man be eager minded towards his businesse, yet by vaine and idle company, he shall be drawne away to other delights, and lose his good houres, and let go the occasion of doing some things in the fit season. Therefore Salomon saith, *Prou. 11. 12. The man that followeth the idle, is destitute of understanding.* And againe, that he shall come to no better passe, then the idle man. *Pro. 28. 19. He that followeth the idle, shall be filled with pouertie.* This harme getteth he by haunting vaine company, and leude persons. For as sweete waters are corrupted and spoiled, when they run into waters which are salt, bitter, or vnwholesome, and so lose the vertue thereof: euen so, he that ioyneth himselfe in friendship, and doth couple himselfe in familiaritie with wicked and vngodly men, becommeth wicked and vngodly himselfe, and is stayned and blemished with their vices, although heretofore he had bene inclined to vertue and godlinesse. For *a little leauen (saith the Apostle) doth leauen the whole lump. 1. Cor. 5. 6.*

2. Idle company keeping.

None can walke in simplicity before God, that delighteth in the company of the vngodly.

E

Pastime

A godly Forme

3. Pastime. Pastime also carieth many from their callings, Lewd pastime and likewise from thrift: Pro. 21.17. *He that lo- causeth naked neth pastime, shall be a poore man.* Which being a punishment threatned of God against that euill; purses.

Thrift consi-
steth not in
gold, but
grace.

though a man would be warie of loosing much at play, yet the Lord might some other way bring him to pouertie, and so punish him for his corrupt delight in that thing which the Scrip- ture hath so branded.

4. Great
reckoning.

Lastly, vnto true diligence, *Salomon* opposeth and setteth talking & great reckoning of what they will do, Prou. 14.23. *In all labour there is a- bundance, but the talke of the lips bringeth only want.* For commonly, such as make great account of their doings, when it commeth to doing, can find no fit time to begin.

Now to finish this point of diligence to be v- fed in our calling, marke the good husbandrie which the Spirit of God teacheth, Prou. 27.23. *Be diligent to know the state of thy flocke, and take heed to thy heards, for riches remaine not alwayes.* Where he willeth men not to trust all to ser- uants, for the care of their cattell & other com- modities, but to looke diligently to them them- selues. The reason is, for that their riches be not so glued to them, but that if they be not care- fully looked vnto, they will take their leaue and be gone. And so we see it often comes to passe, that they which do their businesse by others, haue others to thriue for them.

But here peradventure, some husbands and
wiues

of Household government.

wiues will say: Yee speake much of good husbandrie and good huswiferie, but how would you haue them to be good husbands and good huswifes, that haue not wherewith to be good husbands or good huswifes on? Whereunto we answer, that good husbandrie and good huswiferie, consisteth not so much in hauing much or little, as in the wise, carefull, discret, & good fore-casting of that which God in mercy hath enabled and enriched them with, to see euery thing wel ordered, and employed to a good end and vse. For we see by experience, that some husbands and wiues, can so husbandly and huswifely dispose of things, that they will make a fairer shew of a little, and cause it to stretch further, then many can of much. Yea, some can do as much with twenty nobles, as some other can with twenty or thirty pounds.

As a calling must be followed with diligence, so also there is wisdom, skil, and discretion to be vsed in it. For as in lifting of a great weight, a mightie strong man wanting cunning, cannot mooue that, though he straine & busie himselfe much, which a weak man will do with a sleight. So dealing in any calling, some man shall toile exceedingly much, and yet for want of wit and discretion, not do halfe the good that another shall with more ease, Prou. 13. 23.

He that hath a trade, let him learne to be cunning in it, and able to go through with it: Prouer. 16. 20. And to the end he may walke

A godly Forme

on surer ground, let him not disdain to aske ad-
uice and counsell. For the praise of contriuing
matters well by his owne wit, is not so great, as
is the losse and ignominy (when for want of
counsell) a man entreth a wrong course. Besides,
Salomon doth commend this wisdom vnto vs
often, to take heed of hastinesse, headinesse,
and selfe-will; and to beware of ouer-weening
in our owne reach: *Prouerbs*, 15. 22. *With-
out counsell, thoughts, that is, intents and pur-
poses, come to nought: but in the multitude of coun-
sell there is steadfastnesse.* And 22. 18. *Establishe thy
thoughts by counsell, and by counsell make warre.*
Whereas on the other side, *Hast* bringeth waste.
Whosoever is hastie, that is, rashly goeth about
his businesse without counsell, commeth surely
to pouertie. *Prou.* 21. 5. That is notable, *Prouerb.*
29. 20. *Seest thou a man hastie in his matters, there
is more hope of a foole then of him.* The same is said
of the conceited man, *Seest thou a man wise in his
owne conceit? there is more hope of a foole then of
him.* *Prou.* 26. 12.

When the Spirit of God doth so carefully
commend this thing to vs, we must needs there-
by see, that it is a matter of great necessitie, and
of excellent vse. For, as the proverbe is, Two
eyes see more then one. And many times, men
see more cleerely in other mens matters then in
their owne. In this case also, it is good to looke
to the examples of others, and our owne expe-
rience in such like cases; for much light com-
meth

of Household government.

meth into a wise mans mind by this window. And to the end that thou mayst make thy vse of experience and examples, when occasion shall serue, it is good to marke things which shall fall out, to obserue the beginnings, proceedings, and euent of matters, and to keepe them in mind to stand thee in stead. For he that neuer marketh any thing, it is all one as if he had neuer scene or heard any thing: and such a one must alwayes be running for counsell in euery light matter, or else may take a wrong course, except he can stumble on the right way by good hap. This obseruation, and pondering of euent, with the causes that went before, is the ripener of wit. But idle-mindednesse, and carelesse letting passe of matters, maketh an emptinesse in the head, of such good things as make one man excell another.

Thirdly, in following thy calling, let not iustice & vpright dealing be forgotten, but order thy dealing by them. If there were no other, yet this reason should weigh with thee, that so thou mightest looke to reape good dealing at other mens hands, as it is said, Prou. 21. 21. *He that followeth after righteousnesse and mercie, shall find life, righteousnesse and glory.* Whereas such as measure out hard measure to others, haue the like measured to them againe, according to the saying of our Sauour Christ. Besides, the riches gotten by ill meanes, haue a heauie destinie vttered against them: *The gathering of riches by a deceit-*

Iustice is a vertue, that yeeldeth to euery man his owne.

A godly Forme

full tongue is vanitie, tossed too and fro, of them that seeke death. Prou. 21. 6.

* *Mercifulnes is a compassion and fellowfeeling of another mans miserie, with best endeavour (so farre as may be) to comfort, releue and succour them.*

* As iustice and equal dealing towards all men must be looked vnto, so God will haue vs not to omit mercifulnesse and friendly dealing to the poore. Be not then so tied to thy businesse, that thou canst neuer looke out to the necessities of others, nor spare time to serue their occasions. Among many waies of helping the poore, which are commanded, this is one, to go or ride for them, to saue them from wrong, or to further them in their right; to be their mouth to pleade for them, when by feare and simplicitie they cannot pleade for themselves. And toward them especially a sparing hand is forbidden, & that with a sore item, Prou. 21. 13. *He that stoppeth his eare at the crying of the poore, he shall also crie, and not be heard.* And to shew liberalitie, (especially to the Saints and faithfull,) there is perswasion with a sweete promise. Prou. 15. 17. *He that hath mercie vpon the poore, lendeth vnto the Lord, and the Lord will recompence him that which he hath giuen.*

*Psal. 16. 3.
Gal. 6. 10.
Heb. 6. 10. &
13. 16.
1. Ioh. 3. 16.
Prou. 22. 9.*

If any feare, that if he tie himselfe so short, as neuer to passe the bounds of equitie, & besides, open his hand so wide to the poore, he shall neuer liue and thriue of his calling: let him remember what is written, Prouerb. 16. 3. *Commit thy workes to the Lord, and thy thoughts shall be directed.* And let that promise encourage him to follow the Lord whithersoever he calleth, not-
with-

of Household government.

withstanding any feare or misdoubt. Besides, let him haue that in mind, which is in Prou. 28. 22. against couetousnesse, and posting to be rich: *A man with a wicked eye hasteth to be rich, and knoweth not that pouertie shall come vnto him.*

And againe, in the 20. verse, *He that maketh hast to be rich, shal not be innocent.* Whereto agreeth that of Saint Paul. 1. Tim. 6. 9. 10. *He that will be rich fallet into temptation and snares, &c.* And the vanitie of riches ill gotten, or ill kept, is declared, Prou. 13. 1. and 20. 23.

Hereunto men must ioyn contentation, with that allowance which God as a wise Father (that knoweth what is best) maketh vnto them. For a restless and vncontented mind, breedeth hast-making to riches, drieth vp the riuers of liberality, and setteth the conscience vpon the racke; and stretcheth it beyond the bounds of equitie and iust dealing, when hope of gaine is offered. Wherefore Salomon, (to preuent those euils in men, and to make them to like of their present estate, telleth them, that *better is a little with righteousness, then great reuenues without equitie;* And the like is in Psal. 37. 16. There is a double reason for this: First, because store gotten with wrong, breedeth a sore trouble, sometime of mind and conscience, and sometimes outward; whiles the right owner of the goods suffereth thee not to go so quietly away with them: or God stirreth thee vp an enemy mightier then thy selfe, that shall pull from thee, as

Contentation is a vertue, whereby a man is well pleased with that estate wherein he is placed.
1. Tim. 6. 6.
Phil. 4. 11. 12.
Mat. 6. 31.
Heb. 13. 5.
Esa. 33. 1.
Pro. 22. 12. 13.
Eccles. 5. 7. &
4. 1.

A godly Forme

thou didst from another.

The second is, because such haue the hatred of manie, for that which they purloine or get by wrong and oppression: which a good man would not haue for so small commoditye.

Hitherto we haue shewed what thou must sticke vnto in following thy calling. Now concerning other things not vnworthie to be mentioned, as of him that would prouide for his family well. Though we would not haue a man faine himselfe poore, and a niggard, when he hath abundance, as a number do, by whining and complaining without cause, who are neither good to the Common-wealth, nor kinde to themselves: yet it is not wisdom to carry an higher port and countenance in the world then a mans ability will warrant. Such shall be enuied: so long as they do beare it out by the hard-edge, they shall be layd at for charges; and if through necessity in the end they be faine to yeeld, they shall be scorned of their enuiers, and little pitied of all others. Wherefore it is wisdom rather to beare a low sayle, and to keepe within compasse, and rather to come short of that thou mightest do, remembering that which is, Prou. 12.9. *He that is despised, and is his owne man, is better then he that boasteth himselfe, and lacketh bread.*

Againe, as they which loue to pearke aloft, and desire to be carried with a full sayle by the winde

To spare, that thou mayest haue to spend in honestie & necessitie for Gods sake, is well done.

A thing is sooner spared then gotten.

of Household government.

winde ^a of *Ambition*, and ^b *Vaine-glory*, rather ^a *Ambition is*
 then to haue sea-roome, do oftentimes rush vp- ^{an vnlawfull}
 on the rocks of want, and there sticke till they ^{or wicked de-}
 sinke: so they, which in feare of such rockes ^{sire of glory,}
 chuse to ride with halfe or quarter sayle, where ^{namely,}
 they haue not roome at will, are more safe from ^{when a man}
 danger, and may more conueniently prouide ^{seeketh to be}
 against a tempest. Yea, they may so faile, that ^{aboue al other}
 when God shall remoue them hence, they shall ^{in honor, and}
 not be constrained to leaue their children to ^{seeketh to ef-}
 the wide world, which thing nature bindeth a ^{fect the same}
 man to haue a care of. ^{by vnneccessa-}
^{ry and vniust}
^{actions, besides}
^{his vocation:}

Another rule may be drawne out of that ^{trusting to his}
 which is Prou. 10. 5. *A wise sonne gathereth in* ^{owne wisdom}
sommer: but he that sleepeth in haruest is the sonne ^{and strength.}
of confusion. Where he teacheth, that when a ^{b Vain-glory}
 man spieth an opportunitie of honest gaine and ^{is a certaine}
 commoditie, he is to follow that while the time ^{disordinate}
 serueth: but he that for a small matter, letteth ^{desire to be wel}
 slip occasions, and reckoneth of this time and ^{thought of, wel}
 that time, this day and that day, thinking then ^{spoken of,}
 to haue more fit opportunity, that will bring all ^{praised, and}
 to nothing. ^{glorified of}
^{men.}

A good neighbour (saith one) is a good thing.
 Agreeable to this, *Salomon* saith, Prou. 1. 17. *A*
friend loueth at all times. And 18. 24. *A friend is nea-*
rer then a brother. As if he should say, there is ma-
 ny a friend that is more kinde then a brother, &
 more readie to do pleasure then he that is more
 bound by nature and dutie. He saith also, Prou.
 27. 7. *As oyntment and perfume reioyce the heart, so*
doth

A godly Forme

doth the sweetnesse of a mans friend by hearty counsell. That is also notable, which is, vers. 17. Iron sharpneth iron, so doth a man the face of his friend: to wit, because mutuall communication of friends one with another, quickeneth the spirit, and cheereth the heart.

All these places containe motiues, to giue heed to this exhortation, verse 19. *Thine owne friend, and thy fathers friend, forsake not, neither enter into thy brothers house in the day of thy calamity: for better is a neighbour that is neare, then a brother that is farre off.* In the end of the eighteenth Chapter, verse 24. he sheweth how a man shall preferue this treasure which is so good: *A man that hath friends, must shew himselfe friendly.* Hereto agreeth that of the heathen: He that would haue a good neighbour, must be a good neighbour. In the 24. verse 27, he seemeth to giue a rule for the right order of managing a mans household affaires; saying: *Prepare thy worke without, and make readie thy things in the field, and afterward thou mayest build thine house.* As though he should say, first looke after things that are needfull and necessarie for house-keeping, as that thou mayest haue prouision &c: and then, when that is provided for, thou mayest fall a trimming vp of thy house. But many fooles beginne first to decke their houses, before they lay for necessities, and are faine afterwards to sell their ornaments with losse, to provide more necessarie matters.

of Household government.

matters. It is a good point of wisdom, to
 beare the want of that longest, which may best
 be spared.

The last rule is, that a good gouvernour of a
 familie, for the better maintenance of his fami-
 lie, must be frugal, or (to speake english) a good
 husband, that is, sparing and sauing, and that he
 so order and moderate himselfe, that if his
 goods and reuenues be not sufficient for him
 and his charge, he make himselfe sufficient for
 his goods, and dispose of himselfe according to
 the old prouerbe: To cut his coate accor-
 ding to his cloth, and to eate within his owne
 tether. Yet we would not haue him pinching,
 or niggardly, and so dried vp for liberality, that
 nothing should be wrong from him for good
 vses. That is too farre on the left hand, as pro-
 digalitie is on the right. But where there is no
 iust cause to spend or lay out, and it might be as
 well spared, there we would haue him saue. For
 his riches be the Lords goods, which God hath
 made him a steward of. When the Lord therefore
 willet him to open his hand, there let him not
 be straight handed, but where nothing but vn-
 ruly lusts and pompe, or vaine glory, bid him
 draw, there is he to hold fast: for he is an ill
 steward that will lay out his maisters goods
 where there is no need, or where lesse would
 serue. There be many, who of a greedy and co-
 uetous mind, will easily imbrace this precept of
 sparing: but as they do it with a wrong purpose
 so

*Sparing is good
 getting, & the
 greatest rent
 that one can
 haue.*

A godly Forme

so they faile in the matters wherein they should
saue and be sparing. Many misers pinch their
seruants in their meate and drinke, allowing
them not enough, or not good enough, and
this they take for frugalitie and thrift: whereas
to pranke, and pricke vp themselves in bra-
uery, and that sometimes aboue their calling,
they are very lauish. This is no more to be coun-
ted frugalitie, or good husbandry, then to rob a
poore man to giue to the rich, is true liberalitie.
When therefore thou thinkest of sparing, let
not the greedy desire of gathering draw thee to
it, but conscience of well vsing that which God
hath lent thee. And this mind will draw thee to
spare and saue onely there, where it may be well
done, and not there where in conscience thou
oughtest to spend. Now the better to further
our selues in this honest thriftinesse, or frugali-
tie, which is called of one, a great reuenue: the
occasions of needlesse expences must be auoi-
ded. Loue not mirth and pastime, for they haue
oft occasion of expences. Againe, they cause
losse of time, and neglect of businesse at home,
yea, and often men do buy their pleasure with
losse in their goods, while retchlesse maisters
haue either theeuish or carelesse seruants. Ther-
fore *Salomon* telleth such their fortune, *Prou. 21.*
17. He that loueth mirth or pastime, will be a poore
man.

Secondly, a sweete tooth, and a faire mouth,
that is daintinesse, or choicenesse in diet, is an
enemy

Note

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of Household government.

enemy to frugalitie: a needlesse charge, to delight in the taste for a moment, whereas wholesome meate and drinke, would be more ease for the purse, and more healthfull for the body. *He that loneth wine and oyle, that is, sweete delicates for his senses, will not be rich, Pro. 21. 17.*

In this ranke doth march *gluttonie*: I meane *Gluttony is a vice, when any doth cram & fill his body.* cramming and pampering of the body, and also drunkennesse. These dull the mind and wit, darken reason, and make a man become sottish. Besides, they stufte the body with grosse humors, which breed diseases, & diseases bring other charges of physicke, or at least, losse of time, and neglect of businesse, which do cost a man as much as his diet wherein he was excessive: so that these euils haue double expenses.

To be brieft in this point, God hauing set the destiny of the drunkard and the glutton, namely, that many euils, and namely pouertie, shall betide them, *Drunkennesse is a vice, when any doth gull in ouermuch drinke.* Prouer. 23. 21. 29. 30. 31. by some way or other he will effect his iudgement: for no one peece of his word shall fall to the ground.

A great back-friend to thrift is good fellowship, and company keeping: for it hath losse of time, and draweth thee away from thy calling, and hindereth the due overseeing of good husbands affaires: it maketh a man overslip occasions of doing good things in a due and fit season: besides, it draweth home others to thy house,

A godly Forme

house, or draweth thee to others houses, as tavernes, alehouses, and such like, the haunting wherof is a thing of no good report: and it maketh thee lauish in spending, or else it is no good fellowship, (as they say) and by meanes thereof thou shalt feed the gluttons, and spend that vpon others, which belongeth to thine owne family: which Salomon saith, Pro. 28. 7. *is shame to thy father.*

Thy company keeping hath many other enormities: *He that toucheth pitch, shall be defiled therewith.* And as thou art a partie with him in his euils, so shalt thou be also in his punishment: **Pro. 13. 20.** *The companion of fooles shall be afflicted.* Wherefore auoide such, and rather follow the wise: *He that walketh with the wise, shall be wise:* Who are they? *Euen they that haue the lipper of knowledge, whose words teach good things.* But such whose talke is nothing but froth, their words vnsauoury, bringing no good to the hearers: though there be no outward euill in their liues, yet they must not be admitted for companions, further then vpon some vrgent occasion thou must deale with them: Prou. 14. 7. *Depart from the foolish man, when thou perceivest not in him the lips of knowledge.*

As to haue a faithfull friend, is a matter auailable to thrift, so by some friends a man may be endammaged. There is a friendship, which is very costly, and chargeable to maintaine. He that desireth familiarity with great men, must haue

of Household government.

have other things suteable; as costly apparell, well trimmed houses, often inuitings to banquets to recompence their kindnesse, he must follow their humours, and not sticke to neglect his affaires to keepe them company.

This will cost a man sweetly, but what shall he gaine? A friendly countenance before his face, and perhaps a dry floute behind his backe, especially if things go not well with him for the world: then oh it is pittie, a frank hearted man, no bodies foe but his owne, and such like. *Salomon* giueth thee warning of this kinde of friendship, *Prou. 23. 1. 2. 3.*

There is another mans friendship, which *Salomon* would haue thee to auoide as hurtfull vnto thee, *Prou. 22. 24. Make no friendship with an angrie man, neither go with the furious.* The cholericke man, though neuer so good a fellow while he is pleased, yet is soone turned to hate thee. And no heauier foe, then he that was a friend: which *Salomon* declareth, *A brother offended, is harder to winne then a strong Citie, and their contentions are like the barre of a Palace.* If a man could alwayes keepe in with the angrie man (which cannot be done without putting vp many iniuries) yet may that be hurtfull: for the wise man addeth, *Lest thou learne his wayes:* that is, become like to him in furiousnesse, and that is as hurtfull on the other side. For *the furious man aboundeth in transgressions*, which do often cost him the setting on, *Prou. 29. 22.*

A godly Forme

on, euen from men, who being by his rage hurt, or reproached, do watch their occasions to worke him some woe. Whereupon we say in a common prouerbe: *The angrie man neuer wanteth woe.* There be also trencher friendes, who to winne fauour and good will, will smooth it in words, fawne, and glauer: they will say as you say, and bring you tales of your enemy, so to feed your humour, that he may winde within you: a beast that biteth forest of all tame beasts: For whiles a simple-hearted man suspecteth no hurt, he watcheth his occasions to speed himselfe of a booty: a matter, that by the counsell of the holy Ghost oft repeated in the Prouerbs, is as carefully to be auoided, as it is hurtfull to a mans estate. If he can do none of these, yet he hath not lost his labour: for he had many a good welcome for his faire talke: and by often resorting to thy house, he hath furnished himselfe with some thing to discredite thee, except thou hast walked maruellous warily, which a man can hardly do before flatterers.

To end this matter of friendship, haue some neare friends, but not many. Choose the best natured, and the best graced; that is, such as besides single-heartednesse & plaine simplicitie, are by grace brought to haue conscience of their dealing. And lest vnder a shew of simplicitie, wiliness should be hid, trie before you trust, and grow into familiaritie not all at a push, but by steppes; tell things of no great secrecy

of Household government.

crecy (as secrets) to try their taciturnity. Be not
 over credulous, vpon sight of a little kindnesse,
 to account them amongst thy nearest friends.
 Many haue bene wiped of their commodities
 by falsehood in fellowship. Some haue bene
 betrayed by vntrusty friends, and brought into
 great troubles. Many opening their mindes
 to blabbes that can keepe nothing, haue their
 purposes openly knowne and scanned, before
 they can compasse them, and so are oftentimes
 preuented through the malice of their enuiers.
 Wherefore, except a man can find a faithfull
 friend indeed, it is good to remember the old
 saying: *My secrets to my selfe*; whereto our com-
 mon prouerbe answers: *Two may keepe counsell, if*
one be away. The Wiseman ascribeth it to folly, to
 powre out a mans secrets lightly: *The foole pow-* Prov. 29.11.
reth out all his mind, but the wise man keepeth it in.

As hurt commeth by some friends, so also by
 enemies many are sore annoyed. What charges
 in lawing, and other troubles be there in the
 world, through enmitie? Wherefore it is good
 wisdom by all good meanes to auoide brea-
 ches which breed enmitie: and by all friendly,
 iust, and wise dealing, to keepe peace and good
 wil, even with the meanest. The weakest enemy
 is not to be contemned. It shall go hard but at
 one time or other, he will worke thee some dis-
 pleasure; at least his mouth shall alwaies be open
 to speake ill, to misconster thy actions, and to
 blaze abroad thy infirmities and scapes.

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A godly Forme

He that would haue no enemies, must make himselfe none, by vniust, vnkind, or vnnighbourly dealing; but he must rather by courtesynesse of speech, helpfulnesse, and good neighbourhood, win the loue and liking of men: yet a man may be too wise in this point. Many being loth to incurre any mans displeasure, will not seeke to vphold right and equitie, they will not speake for the poore, nor stand out to maintaine Gods cause, when he is dishonored by open sin: as swearing, lying, rayling, and such like. Many to keepe in with all, vse all companies alike: for auoiding a mans company breedeth a grudge.

But the good will of men is neuer to be purchased with forsaking of duty. Such things as may iustly be ill taken, auoyde for peace sake. Whereof the Wiseman noteth some: as meddling in others mens matters. *He that medleth with a strife that belongeth not to him, is as he that taketh a dog by the eares: that is, casteth himselfe into dangers.*

Prov. 26. 17.

2. Be not hasty to go to Law, no not in a right cause, but agree at home. For besides that a man doth seldome scape without great losse, (in which respect it is also to be auoided, as an enemy to thrift) thy neighbour is openly put to reproach, he becometh thy mortall enemy, and will alwayes watch to do thee hurt.

3. Sometime to seeke recompence of a wrong breedeth greater malice in the authour of the wrong, and maketh him double it; as a man spur-

of Household government.

spurreth his horse for kicking, when he was spurred. *Say not, I will recompence euill, but wait vpon the Lord, and he will saue thee.* Prou. 20. 22.

4. Oft haunting of another mans house may bring thee into mislike: wherfore the Wiseman saith, *Withdraw thy foote from thy neighbours house, lest he be wearie of thee, and hate thee.* If by carefull auoiding of all iust occasions, thou canst not auoide ill will, (as the world loueth none but her owne) neuer seeke to win fauour by departing from duty, but commit thy self to God, and turne thy mind to make vse of thine enemy. Let enmitie, which is alwayes prying, and seeking occasions to hurt, by word or deed, make thee to walke, not more closely, but more vprightly: and then mayest thou desie thine enemy: *For he that walketh vprightly, walketh boldly.* Prou. 10. 9.

Another enemy to thrift, (which is also a breaker of peace and good will among men) is much borrowing. He that is to borrow, doth spend much time, and lets slip many occasions of doing his businesse in the due season: he must repay in better measure then he borrowed, or else ill words, or ill will, will follow. If it be a matter of any value which is borrowed, then as Salomon saith, *The borrower is seruant to the lender:* that is, beholding to him, and in his danger. The thriftiest men loue least to be beholding to others, and therefore seldome seeke, and often refuse, euen when they be offered to receiue benefits at others mens hands. He that

A godly Forme

Psal. 109. 1.

goes a borrowing, goes a sorrowing : and euery deniall he receiues, where he thinkes he should speed, is the seed of grudge in the minde of the denyer, & of him who is denied. But of all borrowing, to borrow vpon vsury is the dearest buying, and the rankest poyson to thrift. When *David* would wish a sore plague to his enemy, he prayeth, that he may be giuen into the vsurers hand; *Let the vsurer eate him vp*: If the vsurer be a deuourer, woe be to them that come in his hands.

To auoide borrowing, a good husband must cut off all vnnecessary expences, that he may haue all necessities in his house. To auoide borrowing of money take heed of suretiship, of dealing in bargaines, which you are not fully able to compasse : of dealing with many things, and hauing too many irons in the fire at once. Looke how you may compasse matters before you enterprise them. Prouide long before against any day of payment, and haue not money to seeke vpon the sudden: for that driues a man to borrowing, yea, to vsury; or to sell *Robbin Hoods* peny-worths.

Besides, he must keepe none in his house idle, or halfe set to worke; none more then needes must. Let euery one haue his charge, that will thoroughly occupy him. Also, looke that they do their taskes euery one in his place : and haue an often eye vnto them, whether they haue done as they should do. The maisters eye ma-
keth

of Household government.

keth a fat horse: so also the mistris eye maketh a friendly dairy. Except you haue rare seruants, such as truly feare God, and haue good consciences, trust them not further then you see them, except necessitie driue you.

Hitherto of the duties that be belonging to the chiefe ruler of the familie, that is, the husband, touching honest prouision for it.

Now seeing that God hath ioyned the wife to her husband as an helper, she must help him in the prouision for her family, so much as lieth in her power, and is meete for to do. And indeed her industrie and wisdom may do much herein, that though her husband should be much wanting in his dutie, yet she might hold in the goale. Thus many haue done, and so *Salomon* saith, the wise woman will do: *A wise woman buildeth her house.* But it is not euery womans case, because that all are not wise, as she that *Salomon* speaketh of. This wise woman is else where called a *gracious woman*, *Prou. 11. 16.* And a *vertuous woman*, *Prou. 12. 4.* because many graces and vertues meete together in her.

The wiues duty touching the things of this life.

Note

Prou. 14. 1.

To her husband, dutifull, faithfull, and louing.

Dutifulnesse or dutifull will, is that which doth shine in the declaratiō and performance of duties.

Towards those of her familie, wise and prudent.

For she is

In her businesse, diligent, & painfull.

Towards her neighbour, modest, humble, kinde, and quiet.

A godly Forme

Note First, if she be not subiect to her husband, to let him rule all the hous-hold, especially outward affaires: if she will make against him, and seeke to haue her owne wayes, there will be doing and vndoing. Things will go backward, the house will come to ruine: for God will not blesse where his ordinance is not obeyed. This is allowable, that she may in modest sort shew her mind; and a wise husband will not disdain to heare her aduice, and follow it also, if it be good. But when her way is not liked of, though it be the best way, she may not thereupon set all at fixe and seuen, with what should I labour and trauaile? I see my husband taketh such wayes, that he will bring all to nothing.

Note This were nothing else, but when she seeth the house falling, to helpe to pull it downe faster. *Salomon* saith, *The wise-woman buildeth her house*; much more then doth she vnderprop it, and hold it vp, that by her husbands vndiscreet dealing it be not pulled downe. She must not thinke her selfe freed from dutie, because he walketh not in his dutie; but hold her place, and labour for her part to vphold all: and so God will either blesse the workes of her hands, to the maintenance of the house; or giue her husband more wisdom and care: or else giue her a contented mind with a low estate, which is great riches. One point of subiection is, to be content with such apparell and
out

of Household government.

outward port as her husbands estate can allow her. They faile in this, who by importunitie and disquietnesse, wring from their husbands more then he can well cut out from his reuenues, or gettings.

It is a part of vnthankfulnesse, secretly to purloyne and powle from him, for to prancke vp her children, or her selfe, her house, and chambers in brauerie: and besides, it is a close vndermining of her house.

Loue and peaceablenesse in the wife towards her husband, is auailable for the weale of the family. For where they agree louingly, there they counting the good of the one the benefite of the other, do ioyntly watch against all such things in their family, as might endammage it.

There the seruants know, that in pleasing one they shall please both: and contrariwise, be carefull in all things to deale well: whereas diuision in the gouernours maketh partaking in the seruants; and when they care not for pleasing, but onely that side which they affect, all such kind of seruice is but smally beneficiall to thriuing. It can hardly be auoyded, but there will be some squaring and diuersity betweene the man and his wife: but they must labour to compose such matters priuately and quickly, that they grow not to breaches, for they be dangerous to thrift.

Let there be therefore reasonings secretly betweene themselves, of such matters as might

Note

2. Faithfull.

3. Louing.

Loue is a naturall affection of the mind, inflaming all the powers of the louer, with willing dutie towards the beloved.

breede a scarre; and let them be soone ended after the occasion is offered; before the mindes be much exasperated. Let there be no hard words of either side, nor opening of old matters. Let it be done priuately betweene themselves, and not before children, or seruants: for they will not sticke to carrie tales, to please the humour of the partie to whom they are most affected. Besides, they will spie your infirmities, and grow to a lesse regard of you, and they will blaze abroad such matters to your discredit.

*A good hus-
wife is a great
patrimoine, &
she is most ho-
nourable, that
is most honest
and godly.*

*A good sauer,
is as good as a
good getter.*

Now for her behauiour towards her seruants and children, if it be prudent and with wisdom, it doth much good in a house: but it containeth many points. That which her care for the most part tendeth vnto, is sauing. She that will be a good sauer, must not be a slender huswife, but skilfull in all points, whereof she shall haue vse in her familie. She must not let her maides haue their owne wayes, for want of skill: but she must be able to direct and prescribe, what, and how, in euery businesse. Where she hath little skill, by reason of her education, she must be carefull by conferring, and marking to learne skill, against she is to deale in such things, that she may be able to direct her seruants, and to finde them out when they haue done amisse.

*As a word
spoken in his
place, is like*

She must haue a good fore-cast to contriue and dispatch things in due time, and good order, that necessities be not wanting when they should

of Household government.

should be vsed, & confusion do not make more labour then is needfull. She must be wise, to marke the nature of her seruants and children, to deale with them as their natures require, for the training of them to her hand.

All must not be dealt with one way: and yet many haue no way but one to deale withall: and that is chiding, and brawling, which they fall to vpon euery occasion, and that wearieth seruants, and maketh often changes, discourageth children, and maketh both carelesse, whether they do their duties or no: yea it breedeth stubbornnesse, frowardnesse, and contempt in their mindes. She must be wise, to marke and see what needlesse burthens, vn-necessarie expences and losses there do vpon occasions fall out within doores, and preuent such occasions afterwards. She must know the best wayes of doings things to greatest vse, with least charges. Briefly, she must know which way to saue a penny, and lay about her to saue it, for many a little maketh a great deale. She must know what is meete for seruants, what for workemen, and what not: what is meete for ordinarie, and what is meete for strangers. Aboue all, she must know how to keepe within her compasse, and yet to auoid the reproch of a pincher. She must know what seruants may do within the compasse of so much time, and what is aboue their strength. She must haue a diligent eye to the behaviour of

*apples of gold
with pictures
of siluer,
Prou. 25. 11.
Euen so is a
businesse or
worke done in
a fit and due
time.*

A godly Forme

of her seruants, what meetings and greetings, what tickings and toyings, and what words and countenances there be betweene men and maides, lest such matters being neglected, there follow wantonnesse, yea folly, within their houses, which is a great blemish to the gouernours.

Painfullnesse:

*is a labour or
indeauour vn-
to wearie-
nesse, to bring
any thing to
passe.*

In her businesse she must be diligent and painfull. Hitherto belongeth that Prou. 31. 15. *She riseth before day: and verse 18. Her candle is not put out by night.* She borroweth of the morning and the euening, for to dispatch her businesse. When she is vp, doth she sit downe and cap a stoole? No, she looketh that her seruants haue their necessaries, that they may go soone to their worke: she setteth her maides to worke: and tasketh them, to keepe them occupied: yea, she suffers none to be idle in her house, but either doing somewhat that is profitable, or else learning somewhat that is meet for them. She must not thinke to sit and command, but she must be a stirrer in euery place, to ouersee whether duty be done of all hands, and that in good sort, yea, and to quicken the diligence of her family: and that things may be well done, she must be at an end of euery good worke, sometimes setting to her hands to encourage the doer, sometimes gently teaching, sometimes commending, sometimes speaking faire, but neuer brawling: sometimes shewing what is amisse in gentle language, letting them see what losse cometh

bawling

of Household government.

meth by ill doing of a thing : sometimes
 friendly putting them in minde, how by sloth,
 forgetfulnesse, or sluttishnesse, they shall get an
 ill name for their seruice, and so become turne-
 awayes from euery good house. She must lay
 a diligent eye to her household-stuffe in euery
 roome, that nothing be embezelled away, no-
 thing spoiled or lost for want of looking to,
 nothing marde by ill vsage, nothing worne out
 by more vsing then is needfull, nothing out
 of place. For things cast aside are deemed to
 be stolen, and then there followeth vnchari-
 table suspitions, which breed much disquiet-
 nesse. And though nice Dames thinke it an vn-
 seemely thing for them to soyle their hands a-
 bout any household matters, (and therefore if
 they do any thing, it is but pricking of a clout)
 yet the vertuous woman (as Prouer. 31. 17.)
girdeth her loynes with strength, and strengtheneth
her armes: that is, she setteth her selfe paine-
 fully about some worke that is profitable: *For*
she selleth it afterwards. verse, 24. Yea, the par-
 ticular worke is described: *She seeketh wooll and*
flaxe, &c. She putteth her band to the wheele, and
her hands handle the spindle: She maketh carpets.
 The meaning is: that she getteth some matter
 to worke on, that she may exercise her selfe and
 her familie in, and it is not some idle toy, to
 make the world gay withall, but some matter
 of good vse: *Her familie is clothed with double,*
and her husband is knowne in the gate, he is so come-
ly

A godly Forme

ly and trimly apparelled by her diligence at home, that he is in regard among men, and knowne when he goeth.

But what need such as can liue by their lands, to labour with their hands?

Answer.

What neede had the woman that *Salomon* speaketh of? The conscience of doing good in the world should draw them to do that which no neede driueth them vnto. Remēber that the vertuous woman stretcheth out her hand to the poore and needie, *Prou. 21. 20.* She giueth not of her husbands, she giueth of her owne: she found a way to do good without the hurt of her husband. *S. Paul* requireth, that women should aray themselves with good works, the comeliest ornament in the world, if women had spirituall eyes to discerne it. *Dorcas* in the *Actes*, teacheth wiues how to get this array, for she made garments to cloath the naked and the poore. Thus might women finde how to set themselves a worke, though they could liue of their owne. But for such as haue but a meane allowance, God thereby sheweth, that he will haue them occupie themselves in some honest labour to keepe them from idlenesse, and the euils that issue there-from. They therefore must labour, if not to sell cloth, as *Salomons* woman did, nor to cloath the poore, as *Dorcas* did; yet to cloath her family, that they may not care for the cold. Let her auoide such occasions as may draw her from her calling. She must shake of sloth, and loue

1. Tim. 2. 10.

Act. 9. 36.

wh.

of Household government.

loue of ease : she must auoyd gossiping , further then the law of good neighbourhood doth require. *S. Paul* would haue a woman a good *home keeper*. The vertuous woman is neuer so wel, as when she is in the middest of her affaires.

She that much frequenteth meetings of gossips, seldome commeth better home. Some count it a disgrace to come much abroad, least they should be counted gossips, which name is become odious : but they must haue tatters come home to them, to bring them newes, and to hold them in a tale, lest they should be thought to be idle without a cause. They perceiue not how time runneth, nor how vntowardly their busines goeth forward while they sit idle. They know not, that great tale-bringers be as great carriers, and that such make their gaine of carrying and recarrying. The wise woman will be warie whom she admitteth into her house to sit long there, knowing that their occupations is but to marke and carry. Towards her neighbours she is not sowre, but curteous, not disdainfull to the basest, but affable with modestie : no scorner, nor giber, but bearing with infirmities, and making the best of things : not ready to stomacke them for euery light matter, and so to looke big, but passing by offences for vnities sake ; not angrie, but milde : not bold, but bashfull ; not full of words, pouring out all her mind, and babling of her household matters, that were more fitter to be concealed,

A godly Forme

cealed, but speaking vpon good occasion, and that with discretion. Let her heare and see, and say the best, and yet let her soone breake off talke with such in whom she perceiueth no wisdomie, nor fauour of grace. Let her not be light to beleue reports, nor ready to tell them againe to fill the time with talke: for *silence* is farre better then such vnsauory talke. Let her not be churlish, but helpfull in all things to preuent breaches; or else to make them vp againe, if by the waywardnesse of others there be any made. Let her not be enuious, but glad of the good of others, nor fond of euery thing that she seeth her neighbour haue, but wisely considering what is meete for her selfe, & what her state wil beare. Let her not be garish in apparell, but sober and modest: not nice nor coy, but handsome and hufwife-like: no talker of other mens matters, nor giuen to speake ill of any, for feare of the like measure, Math. 7.2.

Silence is a grauitie when she abstaineth and holds her peace from speaking when it doth not become her to speake.

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1. *The dutie of the Husband towards
his Wife.*



His dutie consisteth feuerally in these three points.

First, that he liue with his wife discreetly, according vnto knowledge.

Secondly, that he be not bitter, fierce, and cruell vnto her.

Thirdly, that he loue, cherish, and nourish his wife, euen as his owne body, and as Christ loued the Church, and gaue himselfe for it, to sanctifie it.

But before we shall speake of these three points, we will a little touch the originall and beginning of holy wedlocke; what it is, when, where, how, and of whom it was instituted and ordained.

Wedlocke or Matrimonie, is a lawfull knot, *what wedlock*
and vnto God an acceptable ^a yoking and ioy-*is.*
ning together of ^b one man and one woman, ^a *Mat. 19. 5. 6*
with the good consent of them both: to the end ^b *Gen. 1. 27.*
that they may dwell together in friendship and ¹ *Cor. 16.*
honesty, one helping and comforting the other, <sup>Ephes. 5. 31.
eschuing whoredome, and all vncleannesse, ^{Prou. 5. 18. 19.}
bringing</sup>

A godly Forme

bringing vp their children in the feare of God: or it is a coupling together of two persons into one flesh, according to the ordinance of God; not to be broken, but so to continue during the life of either of them, Gen. 22. Malach. 2. 14. Rom. 7. 31.

Yoking and dwelling together what it is.

Gen. 2. 24.

By yoking, ioyning, or coupling, is meant, not onely outward dwelling together of the married folkes, as to be ordinarily in a dwelling place for the better performance of mutuall duties each to other, Mat. 1. 18. 1. Corin. 7. 10. 12. 13. 1. Pet. 3. 7. Ruth. 4. 11. 12. but also an vni-forme agreement of mind, and a common participation of body and goods; for as much as the Lord saith, that *they two shall be one flesh*: that is, one body. This is to be remembred, that Matrimonie, or Wedlocke, must not onely be a coupling together, but also must be such a coupling together as cometh of God, and is not contrary to his word and will. For there be some mariages made whom God coupleth not together, but carnall lust, beauty, riches, goods and landes, flatterie and friendship. In such mariages God is not thought vpon; and therefore they sinne the more against him. These and such like mariages be disliked and condemned in the Scripture, Gene. 6. 12. &c. Math. 24. 38. 39. God himselfe did appoint and ordaine matrimonie in Paradise; so that he is the author of the same, Gen. 2. 20. Yea, and so our Sauiour Christ himselfe (who was the very naturall

of Household government.

all Sonne of God) being borne in wedlocke, (although of a pure Virgin) did honour & commend matrimony, while he did vouchsafe to shew his first miracle (Ioh. 2. 1.) at a Marriage: whereby he did declare, that the Lord is able to make the bitternesse of mariage sweet, & the scarcity thereof to abound with plenty. And the Apostle giueth this excellent title to Marriage; saying, that it is * (*Honourable among all*) * Marriage
 Heb. 13. 4. that is, among all estates, and all nations. Matrimony then, being an indissoluble bond and knot, whereby the husband and wife are fastened together by the ordinance of God, is ^e farre straighter then any other coniunction in the society of mankind. Insomuch that it is a lesse offence for a man to forsake father and mother, and to leaue them succourlesse, (who notwithstanding ought, by Gods commandement to be honoured) then it is for him to do the like towards his lawfull married wife. Wherefore let them looke well what they do, that are ready for light and small causes to separate man and wife: seeing that Christ himselfe saith, Mat. 19. 9. that whosoever is separated from his wife, sauing for whordome, and marrieth another, committeth adultery.

This is a thing worthy to be remembered, both on the behalfe of the suter and wooer, as also on her part that is wooed: Namely, that they deale plainely and faithfully one with the other, and not guilefully, & craftily go about to

G

de-

* Marriage
 honorable:

1. For the author, which is God.

2. For the time which was during the State of Adams innocency.

3. For the place, which was Paradise.

c Gen. 24.

Mat. 15. 5.

Mark 10. 7.

1. Cor. 6. 16.

Ephes. 5. 31.

A godly Forme

deceiue one the other, in body or in goods. For so doing, they shall neuer vse one the other so louingly and commodiously as they hoped and desired they might, when the one hath fraudulently and deceitfully enticed and beguiled the other, either in body or substance: for naturally we hate him or her, that doth beguile vs. Neither is there any thing that displealeth a man or woman more, then to lacke and faile of a thing they both hoped and looked for. And therefore it were conuenient, and also much better, that both parties should disclose the one to the other, the imperfections, infirmities, and wants, in either of their bodies; as also the mediocrity and meannesse of their goods and substance, as in truth it is: yea, though it should be with perill and losse one of the other, rather then the one to obtaine and get the other, with fraude, guile, and discord.

Gen. i. 18.

But before we shall come to speake of the causes of marriage, we purpose (God so willing) briefly to shew, how euery one that intendeth to marry, should choose him a meet, fit, and honest mate: for there lieth much weight in the wise election and choise of a wife. As he that will plant any thing, doth first consider the nature of the ground in the which he mindeth to plant: euen so much more ought a man to haue respect to the condition of the woman, out of whom he desireth to plant children, the fruites of honestie and welfare.

The

of Household government.

The first thing that is to be remembred of such a one as mindeth to marry, is, that he do not chuse his wife within such degrees of consanguinitie and affinitie, as are by Gods Law forbidden.

Such as are of kindred in the flesh, may not contract matrimonie.
f Levit. 18.

Secondly, religion and faith must be considered, lest he make diuorce of the true faith, or bring it into perill. For although he thinke himselfe as wise as ^h Salomon, and as strong as ^h Sampson, yet may he be overcome as they were. Therefore great aduertisement beforehand is to be taken in this behalfe, lest afterwards, with much griefe and sorrow of heart he do too late repent.

6. &c.
g Deut. 7.3.
2. Cor. 6.14.
15 &c.
h 1. King. 11.4
i Iudg. 16.17
18.

Now if any that hath matched himselfe with a wife that is an infidell, irreligious, or of a corrupt religion, would put her away for this matter, herein he deceiueth himselfe, as the Apostle manifestly proueth. For we must put a difference betweene that mariage that is made and done already, & that which is yet to do. Wherefore he that is snared and matched with such a wife as is either froward, waiward, or else is poisoned with superstition and poperie, in such a case must call vpon God, and liue in his feare, in faithfulness, in patience, with discretion & godly counsell, labouring to win her from the same. For like as the husband-man doth with great labour and diligence, till that ground which he hath once taken to farme, although it be neuer so full of faults: as if it be dry, if it bring forth

1. Cor. 7. 12. 13
1. Pet. 3. 11.

A godly Forme

weeds, brambles, or briars; or though it cannot beare much wet; yet through good husbandry he winneth fruit thereof. Euen so in like maner, he that hath married a wife that is irreligious or froward, if he shall vse like diligence to instruct and order her minde, if he diligently and courteously apply himselfe to weede away by little and little the noysome weeds out of her mind, both by wholesome and godly precepts, and by Christian conuersation; it can not be but in time he shall feele the pleasant fruite thereof to both their comforts. Euery one therefore that purposeth to marry, ought also to remember that there be three manner of riches in man.

Three manner
of riches in
man.

1. The riches of the mind.
2. The riches of the body.
3. The riches of temporall substance.

The best and the most precious, are *the riches of the mind*: as without which the other two are more hurtfull then profitable.

Riches of the
mind.

The riches of the minde, are the feare of God, faith, a desire of Gods glory, the knowledge of his will, sobernesse, liberalitie, chastitie, silence, humblenesse, honestie, and such like vertues. These vertues lie not still, neither hide themselves wheresoeuer they be, but will breake out diuers waies, so that they may well be spied and discerned.

As then a traveller hath markes in his way, that he may proceede aright: so likewise the man or woman that intendeth to marrie, haue
also

of Household government.

also markes in their wayes, by which they may make a right choise.

There be certaine signes of this fitnessse and godlinesse, both in the man and in the woman; so that if the man be desirous to know a godly woman, or the woman would know who is a godly man: then let them obserue and marke these sixe points.

1.—The report.

2.—The lookes.

3.—The speech.

4.—The apparell.

5.—The companions.

6.—Lastly, the education and bringing vp, which are like the pulses, that shew whether a man be sicke or whole, well or ill.

*Sixe rules to
be obserued in
the choise of
good wife or
good husband*

1. *The report, name, or fame*, that he or she hath had, and yet haue, and what opinion honest folkes haue of them; because as the market goeth, so the market-men will talke. A good man and a good woman, commonly haue a good name, because a good name is one of the blessings which God promiseth to good men and good women. But a good name is not to be praysed from the wicked; and therefore our Sauiour Christ saith, *Woe be to you, when all men speak well of you*: Luke 6, 16. that is, when euill men praise and commend you; for that is a plaine argument, that you are ambitious, vaine-glorious, and of the world: *For the world liketh and praiseth her owne*. Ioh. 15. 19.

I. Report.

Pro. 10. 7. &

22. 1.

Preach 7. 3.

Psal. 112. 6.

A godly Forme

Neuerthelesse, it is conuenient that euery Christian should so liue in the world, that although he cannot say as Christ said, *Which of you can rebuke me of sinne?* Ioh. 8. 40. yet so as in truth he may with a good conscience boldly say; Which of you can accuse me of lying, swearing, whoring, dissembling, dishonesty, deceit, couetousnesse, or such like? Though therefore, no man can cleere himselfe in thought before God, of these and other notorious vices, yet euery one before men should auouch it, and approve it in their doing; and liue so vprightly, holily, iustly, and vnblameably, that none could iustly charge them with any open sinne. Luke 1. 6. 15. Iob. 1. 1. 1. Theſſal. 2. 10. and 3. 13. Tit. 2. 12. 1. Pet. 1. 15.

1. The looks.

Pro. 17. 4.

2. The next signe is, *The looke*; For as Salomon saith; *The wisdom of a man doth make his face to shine*, Eccles. 8. 1. that is, procureth him fauour and good liking.

say.

sal.

ob. 1.

3. 7.

So also, godlinesse is in the face of a man, or of a woman; and so likewise, follie and wickednesse may many times be seene and discerned by the face of a man or a woman. And therefore it is said in Esay, *The triall of their countenance testifieth against them*: as though their looks could speake. And therefore we reade of proud lookes, and angrie lookes, and wanton lookes, because they bewray pride, and anger, and wantonnesse.

It is truly said, that a modest man dwells

at

of Household government.

at the signe of a modest countenance, and an honest woman dwelleth at the signe of an honest face: which may fitly be compared to the gate of the Temple, that was called *Beautifull: Act. 3.2.* shewing, that if the entrie be so beautifull, within is great beautie.

To shew how a modest countenance, and womanly shamefastnesse do commend a chaste wife, it is obserued, that the word *Nuptie*, doth declare the manner of her marriage: for it importeth a covering; because virgines which should be married, when they came to their husbands, for modestie and shamefastnesse did couer their faces: as we reade of *Rebecca*, who when she saw *Isaac*, and knew that he should be her husband, cast a vayle before her face: shewing that modesty should be learned before marriage, which is the dowrie that God addeth to her portion.

3. The third signe is her *talke* or *speech*, or rather her silence. For a man or a womans talking, is the mirrour and messenger of the mind, in the which it may commonly be scene without, in what case the man or woman is within, according to the common prouerb: Such as the man or woman is, such is their talke.

Now silence is the best ornament of a woman and therefore the law was given to the man rather then to the woman, to shew that he should be the teacher, and she the hearer; and therefore she is commanded to learne of her

Note

*Under faire
faces are some-
times hidden
filthy minds.*

Gen. 24.65.

*To Adam first
and to Moses
after.*

A godly Forme

husband. 1. Cor. 14. 34. 35.

*Maides must
speake like an
Eccho.*

As the *Eccho* answereth but one word for many, which are spoken to her; so a Maids answer shoud be in a word: for she which is full of talke, is not likely to prooue a quiet wife.

Mat. 12. 34.

The eye and the speech, are as the glasses of the mind: *For out of the abundance of the heart (saith our Sauour) the mouth speaketh.* As though by the speech we might know what aboundeth

Mat. 12. 37.

in the heart: and therefore he saith, *By thy wordes thou shalt be iustified, and by thy words thou shalt be condemned.* That is, thou shalt be iustified

Prou. 18. 7.

to be wise, or thou shalt be condemned to be foolish; thou shalt be iustified to be sober, or thou shalt be condemned to be rash; thou shalt be iustified to be humble, or thou shalt be condemned to be proud; thou shalt be iustified to be louing, or thou shalt be condemned to be enuious. Therefore *Salomon* saith, *A fooles lips are a snare to his owne soule.* Snares are made for other, but this snare catcheth a mans selfe,

Prou. 16. 23.

because it bewrayeth a mans follie, and causeth his trouble, and bringeth him into discredit. Contrariwise, *The heart of the wise (saith Salomon) guideth his mouth wisely, and the words of his mouth haue grace.*

Prou. 31. 26.

Now to shew that this should be one marke in the choise of a wife; *Salomon* describing a right wife, saith: *She openeth her mouth with wisdom: and the law of grace is in her tongue: for that she delighteth to talke of the word of God.*

of Household government.

God. A wife that can speake this language, is better then she which hath all the tongues. But as the open vessels are counted vncleane, so also account that the open mouth hath much vncleanness.

4. The fourth signe is, *the apparell*; for as ^{4. Apparell. Luk. 16.19.} the pride of the glutton is noted, in that he went in purple euery day: so also the humilitie of *Iohn* is noted, in that he went in haire-cloth ^{Mark. 1.6.} euery day. For doubtlesse by a man or a womans apparell, excessiue laughter, and going, *Note:* they may partly be discerned of what disposition they are. It is conuenient that he that will be a suter to a woman, marke what apparell she customably vseth to weare; whether it be vaine, whorish, wanton, light; or comely, modest, and mannerly, and beseeming her estate and condition: to wit, honest and sober rayment. For apparell doth often giue a certaine and sure testimonie of pride, lightnesse, wantonnesse, inconstancie, vnshamefastnesse, filthinesse, or vncleannesse, and other vices, or vertues, that be either in the man or woman. For a modest man or woman, are for the most part knowne by their sober attire: as the Prophet *Eliab* was knowne ^{2. King. 1. 8.} by his rough garment. So that we are to looke for no better within, then we see without; for euery one seemeth better then they be. If then the face be vanitie, the heart is pride. He that *note.* biddeth vs abstaine from the *shew of euill*, would ^{1. Th. 5. 22} haue vs to abstaine from those meanes, Husbands

Agodly Forme

bands or wiues, who haue the shewes of euill: for it is hard to come in the fashion, and not to be in the abuse. And therefore the Apostle saith: *Fashion not your selues like vnto the world; as though the fashions of men did declare of what side they are.*

Rem. 12.2.

5. Company.

5. The fift signe is the *companie*, by meanes whereof much may be perceiued. For as whole and sound eyes, with beholding and looking on sore eyes, be annoyed and hurt: euen so, good and honest folkes be oftentimes stayned and hurt with the company of the wicked and vngodly; according to the common prouerbe: Such like is euery one, as the companie is with whom they keepe. For birds of a feather will hold together: and fellowes in sinne, will be fellowes in league; euen as young *Rehoboam* chose yong companions, 1. King 12.8. The tame beast will not keepe with the wilde, nor the cleane dwell with the leproous. If a man can be knowne by nothing else, then he may be known by his companions: for like will to like, as *Salomon* saith; theeuers call one another.

Men are commonly conditioned, euen like vnto them that they keepe cōpany with all.

Prou. 1.11. &

13. 20.

Psal 68.

Ios 13.12.

Num 16.10.

1. Cor. 6. 14.

Ephes. 5.7.

Therefore when *David* left iniquitie, he said: *Away from me all ye that worke iniquitie;* shewing, that a man neuer abandoneth euill, vntill he abandon euill company: for no good is concluded in this parliament. Therefore chuse such a companion of thy life, as hath chosen companie like thee before. For they which chuse such as loued prophane cōpanions be.

of Household government.

before, in a short time are drawne to be prophane too.

6 The last signe is *education*, which giueth also great testimonie, namely by whom, and how euery one is brought vp, whether the man or the woman were conuersant among vertuous or vicious persons, and whether the parties hauing cōtinued in the nurture of the vertuous, and shewed themselves obedient to them vnder whom they were brought vp, or whether either of the parties haue broken out of this discipline, and followed his, or her owne wilfulness. For it is a small matter for either of them to haue dwelt among, or with vertuous and religious folke: but herein lyeth the force and weight, how farre, and how much, either or both the parties haue followed those, and profited vnder them, and were dutifull and obedient vnto them. For *Indas* was among, and accompanied with the Apostles, brought vp certaine yeares vnder Christ, but for all this he was neuer the better: for he left not his wicked pranks, neither was he obedient. Neuerthelesse good education and discipline formeth good manners: men and women commonly saue most of those good or euill things, which in youth they learned. Therefore to proue good, honest, and vertuous, it importeth and forceth much, from the infancie to be well gouerned, and Chritianly brought vp. For we retaine much more of the customes wherewith we be bred,

6. The bringing vp.

It skilleth more by who and by what wayes men be brought vp, then of whom they be begotten.

To be good it doth much profit to be well brought vp.

A godly Forme

bred, then of the inclinations wherewith we be borne.

All these properties are not spied at three or foure commings and meetings of the parties, for hypocrisie is spunne with a fine threed, and none are so often deceiued as louers. He therefore which will know all his wiues qualities: or she that will perceiue her husbands dispositions, and inclinations, before either be married to the other, had need to see one the other eating, and walking, working, and playing, talking and laughing, and chiding too: or else it may be, the one shall haue with the other, lesse then he or she looked for, or more then they wished for. Here is to be remembred, a thing adioyned to marriage, and going before it, namely, *Betrothing*, being a solemne and laudable custome of Gods children, as is prooued Deuteron. 20. 7. & 22. 23. 24. This *betrothing*, is a covenant betweene the parties to be married, before fit witnesses appointed thereto: whereby they giue their troth, that they will, and shall marrie together, except some lawfull vnmeetnesse and disliking each of other do hinder it in the meane time. The practise of it we see, Mat. 1. 18. Luk. 1. 27. where the Virgine *Mary* was betrothed to *Ioseph*, yet they had not met together, to wit, to accompanie together according to the end of marriage. This custome, noted and marked in diuers places of the Scripture, hath diuers good grounds to be obserued,

What betrothing is.

of Household government.

observed, which proue that there ought to be a contract before marriage. And for the better understanding of this point of *betrothing*, it shall not be amisse, in some plaine and short manner, to make knowne the holy doctrine hereof, with the doctrine also of marriage, and marriage duties. First then we must know, that euery marriage that hath bene well and orderly vsed, either of the heathen (which were onely enlightened with the law of nature) or of the people of God, who also were to be directed by his word, was perfected by two solemne actions: that is, by an apparent and open contract, and by publicke marriage, the true and vnfained confirmation thereof. Wherefore we will first speake of a contract (which is also called espousing, affiancing, betrothing, or handfasting) then of marriage it selfe. And for betrothing, or espousals, we reade in the writing of ancient Philosophers, Histories, Orators, Poets and others, that they be of great antiquity, of necessary vse, and haue bene ordinarily practised. Insomuch as the vsers thereof are highly commended, the neglecters and abusers hereof sharply rebuked & condemned.

Which seeing they could not do, but vpon knowledge and iudgement, it doth manifestly declare, that they did it by natures law, written and bred in their breasts. And therefore euen nature it selfe (though in some matters starke blind, and in many of very dimme sight) hath
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in all ages, bewrayed the lawfulnessse, the necessity, and the vse of espousals, to be the first step and degree to a lawfull and comforable marriage.

But to omit this law, and to come to the written word, let vs further consider what allowance thereof we find in the same, and consequently what it is, not onely to marry, but to be betrothed, not according to the direction of nature alone, but in the Lord also. First it is certaine, that the Lord approueth this betrothing as his owne sacred ordinance. For we reade in Exodus 21. 7. 8. 9. 10. 11. how carefully he prouiderh by sundrie and many straight commandements for the maid-seruant that is betrothed. First, that she shall not go out of her seruice, as the men-seruants do. Secondly, that her maister shall haue no power to sell her to a strange people. Thirdly, that being betrothed vnto his sonne, he shall deale with her as with his owne daughter. Fourthly, if another wife be taken with her, that neither her foode, her rayment, nor recompence of her virginity, shall any whit at all be diminished. Fifthly, that whensoever she goeth out of her seruice, she shall pay no money at all. None whereof the Lord would haue done (much lesse all of them) vnlesse espousals had bene his owne ordinance, instituted, ordained and commanded by himselfe to be vsed, euen of the maid-seruant, that was bought and sold. Againe, the
Lord

of Household gouernment.

Lord in Deuteron. Cap. 22. 23. &c. requireth no lesse punishment to be inflicted vpon them that violate the bonds of espousall, then if they brake wedlocke. For he commandeth, that if any man shall abuse a betrothed virgin in the Citie, both shall be stoned to death, the maide because she cried not, the man because he hath humbled his neighbours wife.

Where by the way is to be remembred, how God calleth the betrothed a wife. If then such wickednesse by iustice deserueth death, and if betrothed persons be truely to be termed man and wife, onely in regard of the precedent espousals, we may then plainly see, how highly the Lord doth esteeme and honour them: the breach whereof he punisheth with the punishment of adultery: and the persons betrothed, he honoureth with the names of man and wife. If indeed he had not ordained and allowed them, but that they had bene of humane institution alone, he would not haue honoured them with such titles, or haue imposed death by stones, for the breach of mans ordinance. Againe, if a man abuse a betrothed maid in the field, he saith that the man shall die, but vnto the maid thou shalt do nothing, because there is in the maide no cause of death.

Now imposing death vpon this man, and not vpon him that abuseth a maid not betrothed, the Lord doth hereby euidently teach, that espousals are a degree beyond a single estate, &
of

A godly Forme

of the nature of marriage: and therefore the vnlawfull breach thereof deserueth death. For what else should the Lord grace them with such large priuiledges, and punish the breach thereof with seuerer punishment?

Further, the faithfull in all ages instructed by these and such commandements, approued and practised these espousals, not only by themselves, but also by their children. *Sampson*, liking and louing a woman of the *Philistims* in *Timnah*, desired his father and mother to giue her vnto him to wife, and so they did: at which time *Sampson* made a feast, according to the custome of the yong men. Albeit her father afterwards would not suffer him to marrie her, but gaue her to another; for which iniury *Sampson* reuenged himselfe of the *Philistims*, by burning vp their shocks and standing corne, vineyards, and oliues: for which the *Philistims* burnt both the father and the daughter. So *Dauid* begged *Micholl* of her father *Saul*, who gaue her vnto him to wife, with condition, that he should bring him a hundred fore-skinnes of the *Philistims*, and therefore when *Saul* was dead, he required her of *Ishbosheth Sauls* sonne, who sent her vnto him. Also *Ioseph* and *Marie* the mother of Christ were betrothed, which God would neuer haue permitted, if it had not bene of his owne ordinance, and agreeable to his owne will, or if it might any manner of way haue stained, either *Iosephs* honesty, or *Maries*

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of Household government.

virginity: nay, if it had not much more graced and adorned both, then the want of espousals could haue done.

And to auoyd tediousnesse in so plaine a truth, seeing the Scripture giueth power and authoritie to parents, to giue, and not to giue their children in marriage; saying, Let him do what he will. Againe: He that giueth her in mariage doth well, and he that giueth her not to marriage *1. Cor. 7. 36. 37* doth better, (whereof we shall speake more at *38.* large anone:) there must needs be before the publicke act of marriage, some speciall time appointed, wherein both parents and parties may testifie and signifie their mutuall liking and consents, vlesse they despise to marrie in the Lord.

Wherefore, if the law of Nature, the Law of God, the practise of the heathen, the custome of the faithfull, especially of the parents of Christ: if the punishmēt of the espowfall-breakers, and the rewards and priuiledges of the espoused: and finally, if the fatherly authoritie ouer children, do approue and require the continuall vse of this ordinance of God, it must needs be confessed to be both lawfull and necessary: yea, being the first principall part of marriage it selfe, it must needs be honourable in his kind, as well as marriage it selfe is. Now then, in the next place, let vs see and learne what a Contract is, to the end, that vpon sound knowledge and right iudgement, we may alwayes vse it well,

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and

A godly Forme

and neuer ill, for want of good vnderstanding.

A Contract is a voluntarie promise of Marriage, mutually made betweene one man and one woman, both being meete and free to marrie one another, and therefore allowed so to do by their parents.

This short sentence, sheweth the whole nature, quality, property, vse and abuse, with all other things that are to be obserued or eschued in a right *Contract*, as shall appeare by the vnfol- ding of euery word contained therein; for, as there is none vaine and idle, voyde of his pro- per signification; so euery one hath his pro- per weight, seruing for speciall and necessary vse.

1. First, we call a *Contract*, a promise; and so it is indeed; for what is a promise, but a speech, which affirmeth or denyeth, to do this or that, with purpose and words of testimony, to per- forme and accomplish that which is affirmed, or not to do that which is denyed? And what other thing is indeed a marriage *Contract*, but this? so that it must be in nature, a true and right promise: not the vow of a promise in time to come, but a present promise indeed. For if one partie do say, I will promise to marrie thee; this is no promise indeede, but a promise of a promise, and consequently no *Contract*, but a pro-

of Household government.

promise of a *Contract*: and therefore tyeth nor bindeth neither parties nor parents to keepe the same; for it is not in nature any *Contract* at all.

Againe, if a *Contract* be in promise, it is not only a purpose of the heart, nor a dumbe shew or doubtfull signification of promise, but a plaine promise, vttered and pronounced in a right forme of speech: as when one saith, I do promise to marrie thee, or I do espouse, affiance, or betroth my selfe to thee in marriage, or such like: wherein all ambiguity and doubtfulness of speech is to be eschued: that as the meaning of the heart is simple and plaine, so likewise the words of the tongue might be simple, plaine, and voyde of all deceit.

2. Secondly, we call a *Contract*, a promise of marriage; because it is not a promise of euery thing, neither of honour, of inheritance, of riches, or of any other thing else, sauing onely of marriage. Now we meane by marriage, not onely the parties married, but also coniugall & marriage duties and offices, that peculiarly belong to this honourable estate, and are necessarily to be performed mutually of both. For this promise touching persons themselves, is of such force and weight, that it tendeth to the alienation of the proprietie of bodies; for so it is written: The wife hath not the power of her owne body, but the husband: and likewise also the husband hath not the power ouer his owne body, but the wife. For, although this is not

1. Cor. 7. 4.

A godly Forme

perfectly done, till the act of marriage be ended, yet this promise is the principall beginner and worker thereof: because they that promise marriage, do necessarily thereby promise, that two shall become one flesh, and that they will alwayes giue mutuall beneuolence one to another.

Touching the peculiar duties of Husbands and Wiues, which likewise are promised by this *Contract*, we will here onely recite them, leauing the doctrine thereof to another place and time.

1. The Husband, his duty is, first to loue his wife as his owne flesh.

2. Then to gouerne her in all duties, that properly concerne the state of marriage, in knowledge, in wisdom, iudgement, and iustice.

3. Thirdly, to dwell with her.

4. Fourthly, to vse her in all due beneuolence honestly, soberly, and chastly.

1. The Wife, her dutie is, in all reverence and humilitie, to submit and subiect her selfe to her Husband, in all such duties as properly belong vnto marriage.

2. Secondly, therein to be an helpe vnto him, according to Gods ordinance.

3. Thirdly, to obey his commandements in all things, which he may command by the authoritie of an Husband.

4. Fourthly and lastly, to giue him mutuall beneuolence. As for the rest of mutuall duties,

as

Dutie

1. Pet. 3. 7.

1. Cor. 7. 4. 5.

helpe

of Household government.

as they may be all comprehended vnder these, so there shall be a fitter occasion to speake thereof.

Thirdly, we call this promise of marriage voluntary, because it must not come from the lips alone, but from the wel-liking and consent of the heart: for if it be onely a verball promise, without any will at all, (and so meerely hypocriticall and dissembled) though it bindeth the party that promiseth to the performance of his promise made before God and man: yet if the parents afterwards shall certainly know this, and that there was no will, nor vnfained meaning at all in the party, neither yet is, but rather a loathing and abhorring of his Spouse betrothed, though he be not able to render iust and sufficient cause thereof, they may vpon this occasion, either deferre the day of marriage the longer, to see if God will happily change the mind of the partie; or vtterly breake and frustrate the promise: if all good meanes and occasions hauing bene vsed, none will preuaile: but that the party rather groweth worse and worse.

For, a *Contract* being a willing and a voluntary consent, there is no cause why the parents, and such as haue authority, and power in such cases, when they shall vndoubtedly know that the promise was altogether vnwilling, and therefore made in meere hypocrisie and dissimulation, neither can be by tract

A godly Forme

Gen. 24. 57.

of time, or any other good meanes vsed, be bettered, but rather waxeth worse and worse, may not breake and frustrate the same. For why did *Rebeccaes* parents deny her to *Isaack*, neither would send her with *Abrahams* seruant to be married, before such time as they had asked her consent: yea, when as they said, We will call the maide, and aske her consent: do they not plainly shew, that both the law of Nature, and the Law of God taught them, that this consent was of great moment, & absolute necessity? And when the Apostle doth command men and women to marrie in the Lord; how can the marriage be in the Lord, when one party doth not onely not loue, but hate the other? And how can such two become one flesh lawfully, when as there wants the vnion and coniunction of the heart, the true naturall mother of all marriage duties? Wherefore this promise must be in this respect, at least willing and voluntary.

For, albeit it is not necessary, neither yet possible, that there should be such great measure of true, holy, and sanctified loue at that time as afterward, (for that groweth by little and little according to the blessing of God, and the faithfull performance of other duties afterward even to their liues end,) yet if it be voluntarie and vnfained, it is enough, and sufficient to make a true contract in the Lord. So as no man ought to separate those, whom God hath thus ioyned.

Se-

of Household government.

Secondly, we call it voluntary, in respect of constraint and compulsion, contrary to a free cōsent. For if either party be vrged, constrained, or compelled, by great feare of their parents or others, by threatning of losse of preferment, of health, of limbe, of life, or of any such other like, or by any other violent manner of dealing whatsoeuer, to yeeld their promise, cleane contrary to the motion or good liking of their hearts; this kind of promise, as it doth not binde the partie to keepe it, so it ought to be frustrated & broken, by the parents themselves, or by such maisters as may and ought to command and rule them in such cases. If this were not so, how could the parties keepe the commandements of God, giuing them direction whom to marrie? First, that they should marrie onely in the Lord.

Againe, that they should not be vnequally yoked with infidels: neither of which they can keepe if their parents might compell them to *Contract* and marrie. It becometh the parents to perswade their children by all good meanes to yeeld their consent, rather then to draw them by wicked sleights and cunning, drunkenesse, or any other wicked and violent meanes. For, as that is not to marrie in the Lord: so all such forced *Contracts*, may be broken and frustrated by the Magistrate, who is Gods Lieutenant, to redresse such intollerable enormities among the societies of men. For, if

A godly Forme

parents may deny marriage to such as haue onely by force and violence obtained the word and body of their child, much more may the magistrate deny marriage, where onely a verball promise hath bene gotten by violent compulsion: and for these causes, and in this sense and meaning alone, we conclude, that *Contracts* must be voluntary.

Fourthly, it must be a mutuall promise, that is, either party must make it to other, not the man onely, nor the woman onely, but both the man and the woman: though decency and order require the man to do it first, and then the woman, because he is her head, and she his glory: and ought to leade and guide her in all things, wherein the Lord hath put a preheminence.

For, if this promise be not mutually made of them both, but of one alone, it is no true and perfect *Contract*: and therefore may be broken by parents, and such as haue authority herein: because the party vnpromising, is not bound by word or deed, but is free, in so much that such a *Contract* is rather so termed, then that it is any true *Contract* indeed.

But if it be mutuall, then it doth mutually and inuiolably bind both: so that in this regard, neither parent, magistrate, nor any other, can or ought to breake it: for this being fully performed and accomplished, is one principall cause of making two one flesh, in such
sort

of Household government.

Sort as it is written: *Therefore a man shall leave his father and mother, and shall be ioyned to his wife, and they two shall be one flesh, &c.* Genes. 2. 24. Also that the man hath not power ouer his owne body, nor the woman ouer hers: and so to be short, hence ariseth all mutuall beneuolence betweene them. And therefore a point of great weight and necessitie, in no wise to be omitted in a *Contract*.

Fifely, we say, it must be betweene one man and one woman: where first it is to be noted; that it may not, nor ought not to be betweene any other creatures, but man-kind: nay, neither among brute beasts nor Angels. For God hath not ordained or instituted marriage for them, neither can it be betweene man and man, or woman and woman. If any such *Contract* be either voluntary, or by fraud and deceit, by ignorance or errour, it is no *Contract* at all, but a meere wicked profanation of Gods ordinance, who gaue onely woman to man, not woman to woman, nor man to man. Likewise, it cannot be betweene Angels good or bad, and woman, because *God* hath set no such ordinance in the nature of these creatures.

If therefore there hath bene any such matter, or shall be attempted by Sathan, with any woman (as some stories report) it is nothing else but a meere illusion and diuellish practise, to deceiue and draw superstitious into the kingdom of darknesse, and to intrap them in the
chaines

A godly Forme

chaines of condemnation: against which, and all other diabolicall illusions, we ought to watch and pray continually.

Secondly, it is to be obserued, that betweene one man and one woman: and not two men and one woman, or two women; not betweene two women and one man, or moe.

By which is condemned, as meere nullities and prophanations, all *Contracts* whatsoeuer, made betweene moe then two. For it is written;

And they twaine shall be one flesh: to which *Marke* addeth: *So that they are no more twaine, but one flesh.*

Wherefore seeing that Christ and his Apostles, expound the first institution of marriage of two onely, and not of any moe; it is certaine, that the *Contract* or promise thereof, ought to be of two alone, and no moe. So the holy Ghost, saying; *Let euery man haue his owne wife, and euery woman her owne husband:* and not, *Let euery one haue his owne wiues, or her own husbands.* It is therefore plaine & questionlesse, that he would haue a *Contract* and marriage to be onely betweene one and one.

Againe, saying: *his owne, and her owne;* doth he not plainly intinate, euery other person and persons, not to be their owne, but meere strangers, with whom they ought to haue nothing adoe in respect of marriage duties, especially considering that the Greeke word *Idion*, can import no lesse. Now then, if there be at any

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Mat. 1. 2. 5.

Mar. 10. 8.

Eph 5. 31.

1. Cor. 6. 16.

1. Cor. 7. 2.

of Household government.

time, or any place, a promise betweene more then two, as it is a wicked and meere prophanation of the holy ordinance of God: so it may and ought to be broken; yea, seuerely punished by parents and Magistrates. If against this it be obiected, that many of the Patriarches and good men vnder the Law, had many wiues, or at least more then one: we answer, It was their secret sinne, and great infirmitie, though proceeding from ignorance of the first institution of Marriage, of the Law, and the holy Prophets, (or else they had warrant from God, which we haue noted.) Of the institution: because Christ interpreting it, saith: *From the beginning it Math. 19. 8. was not so:* proouing that *Moses* permitted diuorcement of the first wife, and marriage of the second, not mooued or warranted by the authority of Gods institution, but by a fearefull and timorous consideration of the hardnesse of the peoples hearts, whom he ruled, lest they should haue rebelled against him if he had not so done. Of the Law: because there was by this meanes great iniury done to Gods truth, and to the wiues diuorced: besides, the Law it selfe well vnderstood (as Christ expoundeth it, *Matth. 5. 32.*) admitteth no diuorcement, except it be for fornication. And that the Lord did disallow and hate all other kindes of diuorcement, made without *Deut. 24. 14.* the cause of fornication, it is euident, in that he condemneth the second marriage, after the first

A godly Forme

Hebr. 13.4.

Mal. 2.14.15.

16.

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first diuorcement, affirming that the woman so diuorced, is defiled by her second husband; which could not be true, if their marriage had bene lawfull and warrantable by the commandement of God; for where the marriage is lawfull and honourable, there the bed is vndefiled. Of the Prophets: Because the Lord hath bene witnesse betweene thee and the wife of thy youth, against whom thou hast transgressed: yet is she thy companion, and the wife of thy covenant. And did not he make one? yet had he abundance of the spirit: and wherefore one? because he sought a godly seede: therefore keepe your selues in your spirit, and let none trespass against the wife of his youth. If thou hatest her, put her away (saith the Lord God of Israel) yet he couereth the iniury vnder his garment (saith the Lord of hostes:) therefore keepe your selues in your spirit, and transgresse not. Then which words, what can be more plainly spoken against this sinne of hauing more wiues then one? For doth not the Prophet plainly say, that God is witnesse, that they haue transgressed against the wife of their youth and covenant? Doth he not call them to the first institution, when God made but one, and that because he would haue a godly seede, and not an adulterous generation? Doth he not further say, that in putting away the wife, they did nothing else but couer iniury, vnder pretence of his law, as with a garment? And finally, doth he not giue a cleane con-

of Household government.

contrary commandement to that wicked custome of diuorcement, and marrying of others? when he saith; Keepe your selues in your spirit, and let none transgresse against the wife of his youth, and of his couenant. Surely, none can be so blind, but reading this portion of Scripture, he must needs plainly see and acknowledge the same.

Wherefore, if the first sacred institution of God, do bewray this corruption of hauing more wiues then one: if the Law do condemne it, and if the Prophets do so sharply censure and rebuke it, why should any be so impudent and wicked, as to iustifie it in word, or to approue it in thought? Rather as here we teach, let vs iudge and belceue, that euery lawfull *Contract* and marriage, ought to be onely betweene one man and one woman. And the rest to be so many breaches of Gods ordinances and commandements, which cannot but be hatefull to him, and injurious to mankind: but especially to the Church of God, which ought to arise of a holy and godly seede. Now if any *Contract* be made betweene moe then two, it is altogether voyde, and of none effect, and ought to be broken by the party, and punished by the magistrate.

The sixth point concerneth the persons betweene whom the *Contract* is made, in whom there is required two properties: meetnesse for marriage, and freedome or liberty to marry one another. Touching the first, those especially are
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A godly Forme

Gen. 1. 28.

1. Cor. 7. 8. 9.

fit and meete to marrie, whom God doth call to that honourable estate, and commandeth them to vse it as his lawfull meanes, appointed and sanctified for procreation: for so it appeareth by the first institution, wherein God gaue the woman to the man to be an helper meete for him, as in other things, so especially in this: whom he blessed, saying: *Bring forth fruite and multiplie, &c.* And that we may know more particularly what sort of persons they be, the holy Ghost describeth them to be such, as to whom the gift of continency is denied, yet the gift of procreation is vouchsafed and granted. For if marriage (as the Apostle saith, Hebrewes 13. verse 4.) be honourable among all sorts of persons, then amongst those that be strong. Again, it is written: *I say to the unmarried, and to widowes, it is good for them if they abide euen as I do: but if they cannot abstaine let them marrie: for it is better to marrie then to burne.* In which words we may plainly see, that he pointed out, as with his finger, those that are called and commanded by God to marrie: namely, such as haue not receiued the gift of abstinence and continency. Which calling and commandement is so much the straighter, and the more to be regarded and followed, because the Apostle gaue it to those persons that were molested and pressed with many and grieuous persecutions: a season of all other most vnfit for any to marry in, in as much as beside the ordinarie incommodities

of Household government.

modities of marriage estate, it cannot but bring with it many extraordinary grievances and troubles. Notwithstanding, if such persons be called and commanded then to marrie, when as there were most grievous persecutions; much more in the time of peace and prosperitie.

By this then we see, that all persons which have not receiued the gift of abstinence, and are fit for procreation, are called and commanded to marrie, and therefore may lawfully enter a *Contract* of the same.

But are none else meete for marriage? We answer, that no other is called, commanded, or warranted by God, to make *Contract* with any of these meet ones, because they are vnable to performe the principall duties of marriage. As for children vnder age, they are altogether vnfit to take vpon them this honourable estate, and therefore debarred by Gods Commandement from making any promise or *Contract*. If they haue done it, it is but a meere prophana-tion of this holy ordinance, worthy great punishment, and also to be broken, if that (being come to yeares of discretion and state of marriage) they do not by wisdom and religion supply all that was wanting in their former rash attempt, to the full contentation of all that haue interest in them. As for those that haue receiued the gift of continency, they are called & counselled to chastity, during the whole time of that gift;

A godly Forme

gift, for so saith our Sauour Christ, *All men cannot receiue this thing, (saue they to whom it is giuen: Matth. 19. 11. And againe, He that is able to receiue this, let him receiue it. So the Apostle saith, It is good for them if they abide euen as I do: 1. Cor. 7. 7. Againe, Art thou loosed from a wife? seeke not a wife: So likewise are those that are borne chaste, or made chaste by men, or by themselues for the kingdome of heauen. But you will say; What if any of these do make a Contract and marry? We answer, first, if they be vtterly vnfit for marriage, their contract is of no validitie, and may be broken by superiour authority; but if they be fit for it, we say with the Apostle, Art thou loosed from a wife? seeke not a wife, but if thou takest a wife, thou sinnest not: and if a virgine marrie, she sinneth not, &c.*

1. Cor. 7. 27.

Last of all, as consanguinity and affinitie do restraine and bind from this former Contract and marriage: so likewise do naturall frigiditie, and coldnesse, infancie, incurable diseases that depriue men of all fitnesse for the vse of marriage. So as if any such by fraud, ignorance, or any other sinister meanes be contracted, it is nothing; and the parties may be lawfully separated, because they were neuer ioyned together in the Lord, but against the Lord.

And here, when we say, meete and fit to marrie one with another, there would be a wise and holy regard had of equality in yeares, of agreement in religion, or similitude in nature and

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of Household government.

manners, outward estate and condition, & qualitie of person, and such like necessary circumstances.

For what is more vnmeete, then for an old person to promise to be contracted to a young one? for an infidell to *Contract* with a beleuer? for a good natured and well mannered, with a crooked and froward person? for a Prince with a begger? For although all these do not annihilate and make voyde the *Contract* altogether; yet such *Contracts* cannot be in the Lord. And thus much shall suffice to haue taught, touching the fitnessse of Marriage.

Now concerning the freedome and libertie, it is cleere, that those alone haue liberty & freedome to *Contract*, who haue liberty to marry.

Now if we will know who those be, they are diuersly described and noted in Leu. 18. where certaine degrees, as well in affinity as in consanguinity are expressely forbidden: so that if such parties shall *Contract* themselues together, their *Contract* is vaine, and a meere nullity; such as ought to be broken and punished.

Againe, euery one either betrothed or married, is bounden and tied from contracting with any other; for that were nothing else but to procure grosse and beastly adultery. And as the Apostle teacheth, that the wife is bound by the law, as long as her husband liueth: so likewise the betrothed wife; inso much as if any such

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shall

A godly Forme

shall *Contract* themselves with another, it is a meere nullity and wicked prophanation of Gods ordinance, and ought vpon knowledge thereof to be broken and punished. And thus we see what manner of persons the Lord hath called and commanded to marry, and who they be that are meete and free to marrie together, and who not.

The last point is the consent and allowance of their parents: which though it be very materiall and necessary, yet it is not the sole forme or formall cause which maketh a true *Contract*.

For if the parents should yeeld their consent to their children, being neither meete nor free to be married together, it were nothing: & such a *Contract*, though warranted by parents cōsent, ought to be broken by the Magistrate, and both parents and children are to be punished.

For this cause we haue not said simply, and allowed: but therefore allowed so to do; because consent of parents to such children as are not meete and fit to be married together, doth not make that *Contract* good, true, and inuiolable: which neuerthelesse, wanting their consents, though in other respects neuer so good, is a meere nullity, & cannot be accomplished without the manifest breaches of the institution, and guilt of adulterie.

Now by parents we vnderstand not onely the naturall parents, but such as by the law of natur

of Household government.

nature and of God, supply their places: as grand-fathers, great grand-fathers, vncles, aunts, great vncles and aunts, brethren, sisters, kins-men, and kins-women, Magistrates, and those to whose families the parties do especially belong. For all these are honoured in Scripture by the name of parents. Neither may we exempt out of this number, Gardians, Maisters, and such to whom the continuall custodie and tuition of any is lawfully committed. For if such be commanded to provide for them, as parts of their owne families, there is no reason why they should not especially be respected, as well in bestowing them abroad out of their familie, as they were in taking them into it. For if their consent be necessarie at their coming in, why should they go out without their consent?

Further, we say their parents, and not his or her parents, because parents on both sides ought necessarily to consent and allow their children to betroth themselves. For this is the priuiledge not of some parents, but of all; and in that they be parents. Moreouer, we say allowed, and not required, neither commanded, nor yet exhorted or instructed so to do; because, that albeit the parents do neither call their children to this *Contract*, neither command them, neither require them, neither exhort them, (all which notwithstanding they ought to do) yet if they do but onely allow them, and giue them bare

A godly Forme

consent that they shall contract themselves, it is enough for the tying of the knot, and the substance of the *Contract*. And to prooue that this contract is necessary, we need no more reasons but that which the Apostle setteth downe, saying of the father, *Let him do what he will*. By which words he putteth it in the will and power of the father, either to bestow or not to bestow his daughter in marriage: saying, In doing either of the twaine, *he sinneth not*. Yet it is written in another place: *If the father refuse to giue her to him, he shall pay money, according to the dowrie of Virgins*. In which words the Lord doth giue an absolute authority to the father, to yeeld, or not to yeeld his consent: to giue, or not to giue his daughter. For if he haue power to deny it to his daughter that is deflowred, and so (by the Apostles iudgement) made one flesh with another; much more lawfully may he deny his consent to her that is no manner of way bound, but is euery way free. And if he haue power to deny his consent in such a case, much more hath he power to giue his consent.

Now his authority and power to deny his consent, is apparent by the expresse commandement of God in that behalte, which saith, *Take heed to thy selfe that thou make no compact with the inhabitants of the land, and so take of their daughters vnto thy sonnes, &c.* More plaine; *Neither shalt thou make marriages with them, neither giue thy daughter vnto his sonne, nor take his daughter*

Cor. 7. 36.

Exod. 22. 16.

7.

Cor. 6. 16.

Exod. 34. 16.

Deut. 7. 3.

of Household government.

ter to thy sonne. How could those parents obserue this commandement, vnlesse God had giuen them power to deny consent to their children; or why doth he rather forbid to the parents, then to the children? but to shew that the power to giue or not to giue, was in the parents and not in the children? especially considering the children being the principall parts of their parents goods, are no lesse in their power and authoritie to giue and bestow, then the rest are. This was so well knowne in the Church, and so vsually practised amongst the people of God, that the greatest among them, who might seeme to haue greatest liberty in that behalfe, durst not disobey the holy commandement of God. For *Sampson* the strongest of all, though he loued a Maide of the *Philistims*, yet he durst not betroth himselfe vnto her, before he had intreated his parents to giue her vnto him. *Iudg. 15.*

David a mighty valiant Prince, begged *Michol* at the hands of *Saul* her father, and after his death (being betrothed vnto her) he desired her of *Ishboseth* her brother. *Iacob* agreed with *Laban* for his wiues. And *Abraham*, (the father of the faithfull) by his seruant, intreated *Rebeccaes* parents, to giue her to wife vnto his sonne *Isaack*. All which testimonies and examples do plainly proue the great interest, power, and authority that parents haue in bestowing their children, and that their consent added to the fixe former points, whereof we

A godly Forme

haue spoken, doth make for so sure a *Contract*, as cannot be loosed and vntied by any authoritie vnder heauen. For here in this, that saying of Christ, Matth. 19. 6. is truly verified: *Let no man put asunder that which God hath coupled together*: but if this, or any of the former be omitted, the *Contract* may be broken and disanulled. And lest we should be ignorant or forget what those errors are, which disauow and lawfully frustrate a *Contract*. These they be:

1. First, if there be onely a naked shew of a promise, and yet no promise indeed.
2. Secondly, if any other thing be promised then Marriage.
3. Thirdly, if the promise be conuincied to be meere hypocriticall or forced.
4. Fourthly, if one of the parties alone do promise, and not both.
5. Fifthly, if it were wade betweene other creatures, or betweene more then one man and one woman.
6. Sixthly, if the persons contracted, or either of them be altogether vnfit for marriage.
7. Seuenthly, if either of them be formerly betrothed, or haue committed adultery after the *Contract*, or be allyed, or of kinne, or for any other cause not at liberty to marry.
8. Eightly, if there lacke the consent of the parents.

If all or any of these be vndoubtedly knowne, and

of Household government.

and clearely proued, they do ioyntly and seuerally frustrate or nullifie the *Contract*, so as the Magistrate may lawfully dissolue the same, and set the parties at libertie. But contrarily, if all these concur and accord, the *Contract* is as inuiolable as marriage it selfe: neither can the parties be set at liberty by themselves, or by any power whatsoever, because this *Contract* and euery parcell thereof is in the Lord: which being a sacred ordinance of God, as it cannot but haue speciall vse and fruite among his Saints; so now it is time to declare and teach the same.

First therefore it serueth as a strong bridle to pull backe the force and headinesse of carnall, naturall, and brutish lust. For if this *Contract* be holily and dutifully kept, according to the former doctrine, it would neuer come to passe that any person, man or woman, should abuse their bodies suddenly or hastily vpon euery instigation of lust, (like brute beasts) but would willingly, in all modesty and sobriety, take sufficient time of deliberation for the making and accomplishing of this necessary and holy *Contract*, which is ordained to this end, that men might haue sufficient time of deliberation to learne all the vses and abuses, all the commodities and incommodities, all the comforts and discomforts; with all the duties & breaches of duties, that can befall in the honourable estate of marriage.

A godly Forme

2. Secondly, it serueth to discover betimes, and in good season, all sorts of impediments & lets that may or ought to hinder the marriage that is promised. Hence came that ancient and most excellent custome of asking the banes of Matrimony thrice, or three seuerall dayes, to the end that euery materiall defect might be learned in time when it might be remedied, rather then after marriage accomplished, when it is remediable.

3. Thirdly, it serueth for the keeping and preservation of honest chastity; seeing by this meanes, not onely former promises and contracts, but also fornications (if any haue bene) and adulteries, may be descried and discerned. For after *Ioseph* was contracted, before he was married, his wife was found to be with child; though without ill demeanour on her part, yet it made *Ioseph* so afraid, that he had intended in his heart priuately to relinquish & forsake her, and had so done indeed, had not Gods Angell commanded the contrary. Neuerthelesse, it was the *Contract* that discovered this truth, and so preserved *Maries* virginity, that the Scripture might be fulfilled, which saith, *A Virgine shall conceive, &c.* If this were not, men might vpon knowledge or ignorance make two seuerall contracts with seuerall persons, and commit fornication and adulterie with other mens wiues, either betrothed or married, and so lose their honesty and chastity, to their great infamy and

of Household government.

and hinderance.

4. Last of all, it serueth to condemne and auoyd all priuate *Contracts* and secret marriages: and contrarily, to iustifie and grace the honourable estate of Marriage, as well in the beginning as in the end thereof, that all things touching the same might be begun, continued and finished in the Lord, according to his commandement, that his promised blessings might ensue vpon it accordingly.

This being done, the parents and parties are to be charged in the name of God, as they will answer at the day of iudgement; plainly to bewray and declare if they know any of the foresaid impediments in themselves, or in their children, for which this *Contract* ought not to be made. If they say they know none, or if they declare none; then the consent of the parents is to be demanded; which if they yeeld, then the consent of the parties is also to be required. And so the parties are to be betrothed and affianced in these words, or such like;

I. N. do willingly promise to marrie thee N. if God will, and I liue, whensoever our parents shall thinke good and meete: till such time I take thee for my onely betrothed wife; and thereto plight thee my troth. In the name of the Father, the Sonne, and the holy Ghost: So be it.

The same is to be done by the woman, the
name

A godly Forme

name onely changed; and all in the presence of parents, kinsfolks and friends. After this the parents are to be admonished, to set and appoint the day of marriage, neither too neare nor too farre off, but to appoint a competent space of time, that it may be sufficient for the learning and triall of all lets and impediments whereby promised marriage might be hindred, and yet giue no occasion by reason of the length thereof, to prouoke the parties to incontinency. In the meane time the parties affianced, are to be admonished to abstaine from the vse of marriage, and to behaue themselues wisely, chastly, louingly, and soberly, till the day appointed do come. And so with a Psalme and prayer to cōclude the holy action. Now that there should be a competent space betweene the time of the *Contract* and the day of marriage, it is very necessary for these causes.

1. That there might be some preparation for the things pertaining to house-keeping, betweene that time and the celebrating of marriage; but this is not a chiefe cause.

2. Because the Lord would by this meanes make a difference betwixt brute beasts & men, and betwixt the prophane and his children: for they euen as beasts do after a beastlike manner, being led by a naturall instinct and motion, come together: but God will haue this difference, whereby his children should be severed from that brutish manner, in that they should haue

of Household government.

have a certaine distance of time betweene the knitting of affection, and enioying one of another, and a more neere ioyning of one vnto another.

3. That they should in that time thinke on the causes why they are to marrie, and the duties of marriage. For many enter thereinto not considering at all of the great duties belonging to them in the same, nor thinking of the troubles and afflictions that follow marriage. But the Lord would haue these things thought on, and a consideration to be had, both of the causes of marriage and the duties to be performed, and the troubles to be vndergone.

A good and carefull housholder so ordereth and frameth his household, as it may manifestly appeare, that it is indeed the house of a faithfull Christian, and that he himselfe is a Pastor ouer his family, that he instructeth it diligently in the feare of God, and keepeth it in good and godly discipline by continuall exercise of godlinesse. So that in his house you shall find the chaste wife, the shamefaced, plaine and modest wife, decked without as she is within: no painted nor marked thing, rendring true obedience to her husband, and hauing a carefull eye vpon her family, seruants and children: the maister, father, and husband, the children and seruants, euery one likewise in his degree, employing himselfe sincerely in his dutie and office, approuing his doings as before God.

Now,

A godly Forme

Forward wic-
ked qualities
of the mind.

1. Cor. 5. 10. 11

& 6. 9.

Gal. 5. 19. 20.

21.

2. Tim. 3. 2. 3.

4. 5.

Now, like as in the mind there are such ver-
tues as we haue before spoken of: so are there
in it also noysome wicked vices and detractions,
as vngodlinesse, despising of Gods word, vnbe-
liefe, idolatrie, superstition, ignorance, churlish-
nesse, lying, falshood, hypocrisie, vnrighteous-
nesse, swearing, backbiting, distemperance,
drunkennesse, gluttony, couetousnesse, vncha-
stie, vnshamefastnesse, misnourture, rashnesse,
furiousnesse, wantonnesse, pride, presumption,
vain-glory, chiding, brawling, and vnhandsome-
nesse. Who so now chooseth him a wife, or she
a husband, that is infected and tangled with
such noysome vices, he seeketh not a spouse, or
she a husband, for a right, peaceable, good,
honest, and Christian life: but an hell, a paine-
fulnesse, and destruction of all expedient, quiet,
and vertuous living: but specially, there is little
good to be hoped for of him or her, whereas
vngodlinesse and contempt of the word remai-
neth. For like as the feare of God draweth the
whole garland of vertues with it: so vngodli-
nesse and despising of Gods word, bring all vice
and abominations; yea, and shutteth vp the
way to amendment.

When these points and rules are duly and
warily obserued on either part, they may ioyne
together, and say as *Laban* and *Bethuel* said, *This*
cometh of the Lord, therefore we will not speake a-
gainst it. Oh how happie are those in whom faith,
loue, and godlinesse are married together, be-
fore

of Household government.

fore they marrie themselves? For none of these carnall, cloudie, and whining marriages can say, that godlinesse was invited and bidden to the bridall: and therefore the blessings which are promised to godlinesse do flie from them.

2. After the riches of the mind, do the riches of the bodie follow next: of which sort is a comely, beautifull, or well-fauoured body, health, a conuenient age, &c. A beautifull bodie is such a one as is of right forme and shape, meete, and of strength to beare children, and gouerne an house; even such a one as both the man and woman can find in their hearts vnfaignedly to loue aboue all other, and to be content withall, &c. As concerning the beautie or comelinesse of the body (where there is else no good property or qualitie beside) *Salomon* saith, *Prou. 31. 30. Favour is deceitfull, and beautie is vanitie: but the woman that feareth the Lord, she shall be praised.* And *Prou. 11. 22. As a iewell of gold in a swines snout: so is a faire woman which lacketh discretion: or is of vncomely behauour, and hath not wit nor government to behaue her selfe.* For beautie is a fraile gift and a slippery, and more profitable to those that behold it, then to those that haue it.

The beautifull woman can take no great pleasure in beautie, but a little as it were in a glasse, and yet incontinently she forgetteth that she beheld and saw: and yet it is many times
both

A godly Forme

both to her selfe and to them that behold her beautie, a prouocation to much euill. She that is faire waxeth proud of it, and he that doth behold her becometh subiect vnto filthy loue. But in the mind (which is iudged to be the man) consist the true lineaments and properties of fairenesse, which entice and prouoke spirituall and heavenly loue, being mixt with nothing that is shamefull, either to be done or spoken. And therefore there is no man so farre without wit, that had not rather haue her which is foule and hard fauoured, but yet is honest and vertuous, then to haue her which is faire and vnho- nest, and also irreligious.

Happie, and twice happy is that man and that woman that are coupled in marriage with a godly and vertuous mate and bedfellow; they are doubtlesse greatly blessed of God. For *honse and riches are the inheritance of the fathers, but a prudent wife cometh of the Lord.* They therefore are not well in their wits, but greatly deceiue themselves, that make choyce of wiues or husbands, hauing regard onely to their stature, comelinesse of personage, or to their beautie, and esteeme not more the riches of the mind.

Health also must be considered in their choyce, lest otherwise great inconueniences come thereby, and lest the whole house be poysoned and infected. But we speake here of contagious sicknesses, and not of such common infirmities and

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of Honshold gouernment.

vsuall diseases, that both men and women are subiect vnto. As of madnesse, frenzie, french pockes, or such like: which euery wise man and woman doth viterly detest.

Neuerthelesse, where any married parties are now together, and be visited with any such diseases, they must one comfort and suffer with the other, as they are now one bodie, &c.

To haue temporall proferments, is to be borne of noble parents, or to come of a worshipfull stocke, to haue lands, livings, riches, great offices, gaines, or occupyings, and such like. But the chiefeft nobilitie, and most worthy of commendation, is indeed to be noble in vertues, in good works, manners and conditions. But to be borne of gentilitie, and to vse and behaue himselfe vnghently, is euen as much as to shame himselfe and his kindred.

Such therefore as purpose to marry, ought carefully to foresee and looke to this matter; lest being too greedie of honour, worship or wealth, and intending to haue the gold, they catch the hot coales, & burne themselves without recouerie: for a man may buy gold too deare (as we vsually say.) For temporall goods sake, the matter miscarieth, and is in danger. *Chuse a wife for vertue onely. Pro. 19. 14.*

There is sometimes great wealth, but with little honestie, and with lesse good conscience it is gathered together. And with the same riches will not continue alwaies, prosperitie, peace and quiet-

A godly Forme

quietnesse. Many so trust to their wealth, as that they will not frame themselves to any lawfull calling, neither will they learne any. Therefore also can they do nothing to profit their country; and the common-wealth, but liue idly and daintily, and with pride, riot, excesse, and dishonesty, do quickly wast that which hath bene long in gathering together. Now when there is alwayes taking from the heape, and nothing laid thereto, it wasteth away in processe of time, how great soeuer it hath bene: then followeth pouerty, yea an intollerable and vnpatient pouerty: for they that now lauish and spend prodigally altogether, haue had no necessity hitherto, but flowed in all wealth; therefore after such a Sunne shine, there commeth euer an extreame heate, and thenceforth begin they to warme themselves at the bare pans, and to spare when all is spent.

Such then as in their choise, look to the multitude of goods, and regard not how they were gotten, and whence they came, haue customably such smoky hats set vpon their heads, that all the water in the riuer cannot wash away the corruption thereof. For goods without God, honesty, and good conscience, are deadly poyson, and the bodily diuell himselfe. Yea, goods and riches in the hand of an vndiscreete and ignorant man, are as a sharpe knife in the hand of a child, that doth no good therewith, but wound and hurt himselfe. Wherefore euery man and
euery

of Household government.

every woman in their election ought to haue more respect to vertue, godlinesse, discretion, & knowledge, then to riches. Moreouer, an hand that is occupied, and winneth, and getteth his liuing, godly, Christianly, and honestly, doth farre excell any riches that are wonne. For although the world esteeme them happy, which liue in wealth, ease, and idlenesse: yet the holy Ghost approueth and alloweth them best that liue of the meane profit of their labours. Psal. 128. 1. 2. *Best y^e labour
there La 60*

And this also is a very necessary point to be obserued, that the man chuse such a woman, and the woman such a man, as that there be equality betwixt them, both in bloud and estate.

For by how much the greater and streighter the coniunction is of the husband and the wife, so much the more ought every one to provide to be indifferently matched. And truely this equality of marriage, is in two speciall things to be considered; to wit, estate, and age. For as two horses, or two oxen of vnequall stature, cannot be coupled vnder one selfe same yoke: so a noble-woman, matching with a man of base estate: or contrarily, a gentleman with a begger, cannot be consoorted, and well matched vnder the bands of wedlocke. But yet when it happeneth that a man marrieth a woman of so high a birth, he ought (not forgetting that he is her husband) more to honour and esteeme of her, then of his equall, or of one of meaner parentage, and not onely to account her his-

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*Of the choise
of a wife.*

companion in loue, and in his life, but (in diuers actions of publicke apparence) to hold he his superiour: which honour is not yet accompanied with reuerence, as is that which for manners sake we are wont to do to others. And she ought to consider, that no distinction or difference of birth and nobility can be so great, but that the league which both Gods ordinance and nature hath ordained betwixt men and women farre exceedeth it: for by nature woman was made mans subiect. But if a man shall take to wife an inferior or mean-woman, he also ought to weigh, that matrimony maketh equall many differences: and further, that he hath not taken her for a slaue or seruant, but for a fellow and companion of his life. And seeing that election and choise, is nothing else, but to take a thing meete and conuenient, to the end it is prepared for: therefore euery one that must chuse, ought to regard the end, & to know what thing is conuenient for it. So that it is needfull that he be wise and discret, or else he cannot dispose it, nor perceiue what thing is conuenient for it. Therefore, if a man would aduisedly consider, that he is to liue with his wife continually, and she with him, he would then be very circumspect in the choise of her; which choise maketh either very much for his felicitie and comfort, or else for his great miserie and discomfort. For by how much the more a thing is vnited and knit vnto man, so much the more

of Household government.

it may either helpe him, if it be good, or hinder him if it be euill. Those dammages and hurts which are inwardly in the body, are worse then those which are without the body: and those of the soule, then those of the body: and likewise men do iudge of those things which are called good.

But peraduenture it may seeme vnto some, that these thinge are not vniuersally true. For vnto some the losse of their goods, is more then the losse of their health. But this thing doth not arise nor happen of the goods or money it selfe, but because some man doth perswade him selfe, that to lose his goods, is a thing intollerable. And yet for all that, goods are not of more estimation then is life or health, but it is a mans affection that doth rule in this thing: and therefore it seemeth lesse to some, to be driuen out of a kingdome, then to other some to lose a small portion of their possessions. Some will reuenge a word most cruelly; and some other well beaten and buffered, will not reuenge it at all.

All these things do proceed and come of the soule, which is most inwardly ioyned and knit vnto a man, and hath more power in him then the body.

If it be then of so great importance, what manner of friend thou haue, to liue commodiously or incommodiously withall; which shall none otherwise dwell, or be in the selfe-same chamber,

A godly Forme

bed, or house with thee, but that thou mayest shake him off at thy pleasure? how much more oughtest thou to take heed when thou chusest thee a wife, which must be continually conuersant with thee, at thy table, in thy chamber, in bed, in thy secrets, and finally, in thy heart and breast? If thou go from home, thou doest commit thy house, thy familie, thy goods, and thy children (of all other things the most pleasant) vnto her; she is the last that leaueth thee at thy departing, and the first that receiueth thee at thy returning: thou departest from her with sweete embracements and kisses; and with sweete kisses and embracements she receiueth thee at thy returne home: vnto her thou disclorest thy ioy and heauinesse. So that it is an heavenly life to be conuersant and in company with those that a man delighteth in, and loueth. But it is a calamity infernall, to be bound and forced to see those things that a man doth greatly hate and abhorre, or to be in company with those that a man would not be withall, and yet cannot be separated, nor depart from them.

Hereof commeth (as we do see in some marriages) so great ruines, so wicked and vile deeds, as maimes, and murthers, committed by such desperate persons, as are loath to keepe, and yet cannot lawfully refuse, nor leaue them.

Therefore yong folkes ought not to be too
rash

of Household government.

rash and hastie in their choise, but to haue the good aduice and direction of their parents and trustie friendes in this behalfe, who haue better iudgement, and are more free from the motions of all affections, then they are. And they must take heed, lest following the light and corrupt iudgement of their owne affections and minds, they change not a short delectation and pleasure, into a continuall sorrow and repentance. For we learne by great and continuall vse and experience of things, that the secret *contracts* made betweene those that be yong, do seldome prosper, whereas contrariwise, those marriages that are made and established by the aduice of wise and religious parents, do prosper well.

. But especially, and before all things, such as *A good wife* purpose to marrie, must faithfully with feruent- *is aboue all* nesse, and stedfast beleefe, (without ceassing) *things to be* make their intercession and prayer vnto God, *craued of God* to whom all hearts are open and knowne, that *by prayer.* he would not suffer them to go amisse, but (as a tender father) helpe and direct them, to make a right choise; so as they may liue honestly, and prosperously, as good Christians ought, to his glorie, and their owne comfort. For this purpose, there is a notable example of *Eleazar*, *Abrahams* seruant, who being sent to get, and make choise of a wife for *Isaacke* his maisters sonne, beginneth his matter with prayer. Gen. 24.12. &c. So did *Isaacke* also, as it appeareth in

A godly Forme

the same Chapter, verse 60. When any haue determined with themselves to marrie, and haue vsed all diligence thereto required, they must desire of God, by humble and earnest prayer, good and prosperous successe, in whose hand and power it is to giue it; so doubtlesse he will effect it, if they aboue all other things shall haue an vndoubted hope and confidence in him. For if they, after they haue settled themselves, and haue satisfied their appetites, shall then resort vnto God by prayer, desiring him that they may obtaine the thing that they most desire: it appeareth that they would make him the minister of their voluptuous desires and pleasures, and so doing, their vowes and prayers become most manifest blasphemie.

And therefore a man should not come vnto marriage as vnto a prophane thing, with a loose and vnprepared heart, but with a quiet, and well purged minde, as to a thing most sacred and holy. For Matrimonie doth not consist onely in the coniunction of the body, neither yet in dauncing, nor banquetting, proceeding and brought vnto vs with many other things from the Gentiles: but it should rather besecme Christians, most studiously to pray vnto God, that so waightie a thing as Matrimonie is, might haue good and prosperous successe. For Matrimonie is a thing sanctified of God, the which willethe the matrimoniall imbrace-ments to be chaste, the bed to be vndefiled, and
their

of Household government.

their progeny vnspotted: and it is after the mind of S. Paul, a signe of the great mystery where-with Christ doth indissolubly vnite himselfe vnto his Church. Therefore thou oughtest so much as shall lie in thee, to lift vp thy mind, and to remember how great and worthy an image thou doest represent; and that thy wife shall be vnto thee as the Church, and thou vnto her as Christ; therefore thou shouldest shew thy selfe vnto her, as Christ shewed himselfe vnto his Church. The loue of Christ vnto his Church is incredible: and thy loue also to thy wife ought to be most effectuell.

*Ephes. 5. 25.
26. 27.*

Society, and to liue together, is the most surest and strongest knot to knit, and ioyne amity and loue among men, and beasts themselues.

There can be no greater societie or companie then is betweene a man and his wife; whose house, whose goods, whose chamber, &c. is common, their children are common, and they themselues partakers of all good and euill successe, of prosperitie and aduersitie: the which society and fellowship, were sufficient to stirre and prouoke him that loueth not his wife, to loue and beneuolence. And what company or loue shall a man looke to haue of him that loueth not his wife? There are, that in lotte and anity looke for gaine, as the vile Epicures do, vaworthy to be beloued, men which loue themselues, and not their friends. And if we haue regard vnto commoditie and profit, there is

A godly Forme

nothing that giueth so much as doth a good wife, no not horses, oxen, seruants or farmes: for a mans wife is the fellow and comforter of all care and thoughts, and doth more faithfull and true seruice vnto him, then either maid-seruant or man-seruant, which do serue men for feare, or else for wages: but thy wife will be led onely by loue, and therefore she doth enery thing better then all other.

And this doth God declare, saying: *Let vs make Adam an helper like vnto himselfe*: By the *helper*, is signified the vtilitie and profit of the seruice, and by the similitude and likenesse are signified loue and helpfulnessse. For a seruant and he that is hired are insufficient to supply that place; there can neither be so much loue, and ability to minister helpe and comfort to a man, as will be found in a faithfull wife.

The child is part of the father, and through a naturall pitie, they loue each other: but yet the wife is more annexed and ioyned to her husband. The father doth labour and taketh paine for his children, but the children seldome labor or take paines for their fathers, and oftentimes are sent to inhabite and dwell in other mens houses, whereby in a manner it appeareth, that their streight and fast societie doth dissolue and breake: but the wife cleane contrarie, doth continually take paines for her husband, who may (as long as she liueth) neither change house nor bed. If commoditie and profit be
looked

of Household government.

looked for, no commoditie excelleth this: if thou shalt loue thy wife, thou shalt liue most pleasantly, if not, thy life will be most miserable and wretched. For there is nothing so sharpe nor so bitter, as to hate the thing that doth fauour and loue thee, nor any thing more happy, then to loue him that loueth thee. Therefore loue, that thou mayest be loved.

Now we will in few words shew the occasions of Wedlocke, why and wherefore it was ordained, and for what purpose it should be contracted; that euery man and woman may the better vnderstand to what thing they consent, when either of them granteth to marry the other.

Doubtlesse it cannot otherwise be, but that marriage, which was ordained of such an excellent author, as of God himselfe, and in such a worthy place as Paradise, and of such an ancient time, as in state of *Adam* and *Eues* innocencie, and after such a notable order, must likewise haue speciall causes for the ordinance of it.

Therefore the holy Scripture doth declare chiefly three causes thereof. The first is, the procreation, begetting, and bringing vp of children, Gen. 1.27.28. & 9. 1. For in the children do parents liue (after a sort) euen after death.

And, if they be well and vertuously brought vp, God is greatly honoured by them, the commonwealth is aduanced: yea, their parents and all

*Three causes
of marriage.*

all other fare the better for them. For they are their parents comfort next vnto God: their ioy, staffe, and vpholding of their age: and therefore parents ought to begin betimes to plant vertue in their childrens breasts: for late sowing bringeth sometimes a late, but neuer an apt harvest: yong branches will bow as a man will haue them, but old trees will sooner breake then bow, &c. But more of this shall be said after, in the dutie of Parents.

Psal. 51. 5.

Although marriage be an holy and sanctified ordinance, yet none may vse the benefit of it without some acknowledgement of originall sin, in that vncleannesse may be practised therein, which should cause Gods children to vse this meanes with as much chastitie as may be, and husband and wife to keepe themselues together in the feare of God, and in all modestie and sobrietie. If then in marriage it selfe there be such mischiefes, what hellish mischief is there in those lustes, which are not exprest with these considerations? So that marriage is not a mad and dissolute estate, to give libertie to their wiues in vncleannesse, nor wiues to consent with their husbands in impuritie, by immoderate, intemperate, or excessive lust.

Many thinke they cannot sinne in this behalfe if they passe not their owne wiues: but they may make their marriage polluted and defiled, if they vse it without prayer and sobernesse, &c. 1. Tim 4. 4. 5.

Therefore

of Household government.

Therefore the husband is to forbear the company of his wife, when it is with her, as it is common to women, &c. Ezechiel, 18.6. Leviticus 18. 19. 24. 22 and 19. 18. This was one of the finnes for which the Lord rooted out the Canaanites out of their land.

The second occasion why marriage was ordained, was, that the wife might be a lawfull remedy to auoide whoredome, fornication, and all filthy vncleane lusts, 1. Cor. 7.2.3.&c. Touching this point, I will say no more: for it is handled at large by others already, and I haue elsewhere sufficiently discoursed of it.

The second cause.

Wedlocke lawfull for such as haue not the gift of chastitie.

The third and last cause was, for mans commoditie, to the end to auoid the inconuenience of solitarinesse, that the one may helpe & comfort the other, in sicknesse, in affliction, and in all household cares and trouble, as education of children, and keeping the family in order. For this cause old men and old women may lawfully marrie. So that a wife is called by God himselfe, an *helper*, and not an impediment, or a necessarie euill, as some vnaduisedly do say: and as other some say, It is better to burie a wife, then to marrie one: againe, if we could be without women, we should be without great troubles.

The third cause.

This is often found most true, that such as are contempters of marriage, are most offenders against marriage, and liue most vnchastly.

These and such like sayings, tending to the dispraise of women, some maliciously and vndiscretely do vomit out, contrarie to the minde of the holy Ghost, who saith, that she was

ordained

A godly Forme

ordained as a *helper*, and not a hinderer. And if they be otherwise, it is for the most part, through the fault, and want of discretion, and lacke of good gouernment in the husband. For married folkes, for two eyes haue foure: and for two hands as many moe: which being ioyned together, they may the more easily dispatch their handy businesse, and household affaires.

For like as a man hauing one hand or one foote, if by any meanes he get himselfe another, may thereby the more easily lay hold on what he listeth, or go whither he will: euen so, he that hath married a wife, shall more easily enioy the healthfull pleasures, and profitable commodities of this present life. For in trouble, the one is a comfort to the other: in aduersity, the one a refreshing vnto the other: yea, and in all their life, the one is a helpe and succour to the other.

Most true it is, that women are as men are, reasonable creatures, and haue flexible wits both to good and euill, the which with vse, discretion, and good counsell, may be altered and turned. And although there be some euill and leude women, yet that doth no more proue the malice of their nature, then of men. And therefore the more ridiculous and foolish are they, that haue inueighed against the whole sexe for a few euill: and haue not with like fury, vituperated and dispraised all mankind, because

part

of Household government.

part of them are theeues, murtherers, and such like wicked liuers.

But the marriage and companie of the husband and wife, is made amiable, sweet, and comfortable, by these five meanes: by godlinesse, vertue, mutuall forbearing, mutuall loue, and by dutifulnesse performed busily and godlily on both sides.

1. Godlinesse of right holdeth the chiefe place: for there is no stable and stedfast friendship, vnlesse it haue his beginning from God; and therefore must godlinesse needes shine before the rest. For when couples haue determined to obey God, all things afterwards become more easie.

2. Vertue and honest condicions breede mutuall delight betweene man and wife. For when vertue is exercised, it maketh conuersation of liuing more amiable.

3 Mutuall forbearing, whereby we take in good worth one anothers conditions and faults is very needfull. For in this weaknesse of nature, there happens many scapes, which will breede strife, if they be not couered by mutuall forbearing.

4. Mutuall loue, hauing his beginning of godlinesse and true vertue, maketh the husband and wife not to be too sharpe-sighted, in spying into one anothers faults: but that many things either they mark not, or if they marke them, they couer them with loue. For loue
conuereth

A godly Forme

concereth a multitude of sinnes. 1. Peter, 4. 8. Prou.
10. 12.

5. Dutie performed godlily, carefully, and cheerefully on both sides, maketh the marriage-yoke light and sweet. For when man and wife marke one another, and finde like heedfulnesse and buxomnesse in their dutie, both their companie is made more pleasant, and they are the more stirred vp on both sides to render dutifulnesse, that the one may requite the other alike. Where these five duties be not, the companie of their life is both loathsome and bitter, or rather more sharpe then death. Therefore, the godly couples must do their endeouour that these vertues may be seene in their life continually for euer.

Now we will (through Gods assistance) say something concerning the three seuerall points contained in this dutie, and mentioned in the

1. Pet. 2. 7. beginning hereof, and so end this dutie.

By honour is meant that the husband is to sustaine and relieue the wants of his wife, to support, uphold, & beare with her infirmities, as the weaker vessel.
1. The first whereof is, that the husband must liue with his wife according to knowledge. This point of doctrine is most plainly proued by the Apostle Peter, where he saith: Ye husbands, dwell with your wives, as men of knowledge; giuing honour vnto the woman, as vnto the weaker vessel, even as they which are heires together of the grace of life, that your prayers be not interrupted. Whereby he teacheth the husband his dutie, to wit, that the more vnderstanding and wisdom God hath endued him with, the more

of Household government.

more wisely and circumspectly he ought to be-
haue himselfe in the bearing those discommo-
dities, which through his wiues weaknesse, of-
tentimes cause some iarre and dislike one to
the other. Neuerthelesse, though she be by
nature weaker then he, yet she is an excellent
instrument for him, made for very profitable
vse: whereupon it followeth, that she is not
therefore to be neglected because she is weake,
but on the contrarie part, she ought to be so
much the more cared for. Like as a vessell the
weaker it is, the more it is to be fauoured and
spared, if we will haue it to continue: euen so a
wife, because of her infirmities, is so much the
more to be borne withall of her husband, 1.
Peter 3.7. And for so much as the husband and
wife are equall, in that which is the chiefest, that
is to say, in that gracious and free benefit, where-
by they haue euermlasting life giuen them, though
otherwise I confesse vnequall, as touching the
gouernance and conuersation at home, the wife
is not to be despised, although she be weake.
And besides, all brawlings and chidings must
be eschued and cast away, because they hinder
prayers, and the whole seruice of God, where-
unto both the husband and the wife are equally
called.

Also for the more confirmation of this point,
the Apostle Paul likewise saith: Let the hus-
band giue vnto the wife due beneuolence, and
likewise also the wife vnto the husband: The
wife

Besides the
prayers had
with their fa-
mily, they must
pray privately.
Gen. 25. 21.
1. Cor. 7. 3. 4. 5

A godly Forme

wife hath not power ouer her owne bodie, but the husband: and likewise also, the husband hath not the power of his owne body, but the wife. Defraud not one another, except it be with consent for a time: that ye may giue your selues to fasting and prayer; and againe come together, that Satan tempt you not for your incontinencie. Which is, as if the Apostle should say, the parties married must with singular affection, entirely loue one the other; for that they are each in others power, as touching the bodie: so that they may not defraud one another; except the one abstaine from the other by mutuall consent; that they may the better giue themselves to prayer: wherein notwithstanding they must consider what is expedient; lest by this long breaking off as it were, from marriage, they be stirred vp to incontinencie.

The second point is, that the husband should not be bitter, fierce, or cruell vnto his wife: which point is approoued by the said Apostle, saying: *Husbands loue your wines, and be not bitter vnto them.*

Col. 3. 19.

Anger in a husband is a vice.

The roote of bitterness to be weeded out by the spade of patience.

First and aboue all things, the husband must be circumspect to keepe the band of loue, and beware that there neuer spring vp the roote of bitterness betwixt him and his wife.

If at any time there happen to arise any cause of vnkindnesse betwixt them. (as it is impossible alwayes to be free from it) then he must be carefull to weede vp the same with all lenitie,

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of Household government.

gentlenesse and patience, and neuer suffer himselfe nor his wife to sleepe in displeasure. Ephesians, 4. 26. And if he shall haue occasion to speake sharply, and sometimes to reprove; he must beware that he do not the same in the presence of others: but let him keepe his words vntill a conuenient time, (which is the point of a wise man) and then vter them in the spirit of meekenesse, and in the spirit of perfect loue: and he must not let sometimes to couer faults, and winke at them, if they be not too great and intollerable. Whatsoeuer losse or mischaunce shall happen vnto them, let him take it patiently, and beare it cheerefully: yea, though the same should come partly through his wiues negligence; yea rather let it be a louing warning to take better heed in time to come, then a cause to sorrow for that which is past, and cannot be holpen.

How & when the husband ought to reprove.

Faults sometimes must be couered with loue.

Euery wise-man (by his owne experience) knoweth, that he is in his life subiect to many inconueniences, and that of nature he is prone to displeasure, and readie to take vkindnesse for euery trifle, and especially with his best friends; yea, soonest with his louing wife, who is lothest to displease him. Let him therefore beware of this cankered corruption, and consider that he ought most of all, in loue, to beare with his wife, according to Christs example towards his Church, who gaue himselfe for it, *That he might sanctifie it, & cleanse it, by the washing*

Not to take vkindnesse for euery trifle

A godly Forme

Eph. 5. 25. 26
7. 28. 29.

The husband
is to the wife
in Gods stead.

of water, through the word: That he might make it unto himselfe a glorious Church, not hauing spot or wrinkle, or any such thing: but that it should be holie, and without blame; so ought men to loue their wiues as their owne bodies: he that loueth his wife, loueth himselfe. For no man yet euer hated his owne flesh, but nourisheth it, and cherisheth it, euen as the Lord doth the Church. As if the Apostle had said: The husbands dutie is, to loue their wiues as themselves: of which loue, the loue of Christ towards his Church is a liuely patterne. And because many husbands pretend the infirmities of their wiues, to excuse their owne hardnesse and crueltie, the Apostle willet them to marke what manner of Church it was when Christ ioy-
ned it to himselfe, and he doth not onely not loath all her filth and vncleannesse, but ceaseth not to wipe the same away with his cleannesse, vntill he haue wholly purged it, and made it holy. And seeing that euery man loueth himselfe, euen of nature: Therefore (saith the Apostle) the husband shall strue against nature, if he loue not his wife: which he proueth; first, by the mysticall knitting of Christ and the Church together, and then by the ordinance of God: who saith, that the husband and wife are one: that is, not to be diuided.

Husbands may
not be rigorous
wards their

The husband is alwayes to remember, that he be not fierce, rigorous, hastie, nor disorderd with his wife: for then there will neuer be vnitie

of Household government.

vnitie and concord betwixt them. If the wife do not learne to keepe silence, and the husband to haue patience, it shall rather be the dwelling of fooles, then the house of friends. For where the husband wanteth wisdom to gouerne, and the wife patience to suffer, they shall be forced (it is to be feared) in continuance of time, to part house, or else euery day to be iarring and brawling.

wiues, especially when they be newly married.
Prou. 20. 3

Euery married man ought also to remember this, that either his wife is wise and religious, or else she is foolish and irreligious. If he be matched with a wife that is sottish, foolish, and ignorant of God and his word, it will little auail him to reprehend or chide her: and if he be married to one that is wise and religious, and knoweth her dutie out of Gods word, then one sharpe and discret word is sufficient: because, if a woman be not corrected by that which is wisely and discretly said, she will neuer amend by that which is threatned. When the wife shall be inflamed with ire, wrath, malice, or enuie, the husband ought to suffer her; and after the heate is somewhat cooled, and the flame quenched, then mildly to admonish her; for if she once begin to lose her shamefastnesse in the presence of her husband, then it is likely that there wil often follow brawlings and quarrels betwixt them. And as the husband ought at all times to shun brawlings and quarrellings with his wife, so much more he ought to auoid

The wife is not to be vsed or intreated as handmaid or seruant, but as a fellow.
Prou. 8. 7. & 14. 9 & 15. 5 & 18. 2. & 27. 22.
Prou 9. 9. & 19. 25.
Gen 16. 6.

A godly Forme

the same, when they shall be newly married. For if at the beginning she shall haue cause to abhorre and hate him, then late or neuer will she returne to loue him faithfully. Therefore at the beginning of their marriage, the wise and discret husband ought to vse all good meanes to winne the good liking of his wife towards him: for if then their loue be fixed, and truely settled one towards the other, although afterwards they come to some household words and grudgings, yet it proceedeth but of some new vnkindnesse, and not of old rooted hatred; and therefore the sooner remedied. For loue and hatred be mortall enemies, and the first of them that taketh place in the heart, there it remaineth a dweller, for the most part, all the dayes of life: in such wise, that the first loue may depart from the person, but yet it will neuer be forgotten at the heart. But if the wife from the beginning of marriage, do take the heart to loath and abhorre her husband, then a miserable life wil follow to them both. For although the husband shall haue power to force his wife to feare and obey him, yet he shall neuer haue strength to force her to loue him.

Some husbands do boast themselves to be serued, feared, and obeyed in their houses, because the wife that abhorreth doth feare and serue her husband, but she that indeed liketh, doth loue him, and cherish him. As the wife ought with great care to endeauour, and by all
good

*the falling out
betweene is a
newing of
the.*

of Household government.

good meanes to labour to be in fauour and grace with her husband: so likewise the husband ought to feare to be in disgrace and disliking with his wife: for if she do once determine to fixe and settle her eyes and liking vpon another, then many inconueniences will ensue and follow.

The husband ought not to be satisfied with the vse of his wiues body, but in that he hath also the possession of her will and affections: for it sufficeth not that they be married, but that they be well married, and liue Christianly together, and be very well contented. And therefore the husband that is not beloued of his wife, holdeth his goods in danger, his house in suspicion, his credite in ballance, and also sometimes his life in perill: because it is easie to belecue that she desireth not long life vnto her husband, with whom she passeth a time so tedious and irksome. And if any vnkindnesse or displeasure should happen to be at any time betwixt the husband and the wife, yet neither of them ought to impart, or to make it knowne vnto any one of their neighbours: for if they be such as wish them euill, they will reioyce at it, and if they be such as wish them well, then they minister matter whereof to talke.

That husband that is matched and doth encounter with a wife that is a dizzard, a foole, a babbler, light of behauour, a glutton, a chider, slothfull, a gadder abroad, vntractable, icalous,

That man is miserable that is married vnto a foolish woman. note.

A godly Forme

iealous, or dissolute, &c: it were better for him to be a slave to some honest man, then a husband to such a wife.

The best rule that a man may hold and practise with his wife, to guard and governe her, is to admonish her often, and to giue her good instructions, to reprehend her seldome, neuer to lay violent hands on her, but if she be good and dutifull, to fauour her, to the end she may continue so; and if she be shrewish and wayward, mildly to suffer her, to the end that she waxe not worse. But some husbands be of so sowre a nature, and so vnpleasant in their behauiour, that they can hardly be loued, no not of their wiues; their countenance is so lowring, their company so curtish, that they seeme angry, euen when they are best pleased; they cannot speake faire; scarce will they laugh, when their wiues laugh vpon them: a man would say, they were borne in an angrie houre.

Husbands must provide things necessarie for the house.

A mans house will continue by prouision before hand, and by order in his expences
I. Tim. 5. 8.

This is also a dutie (not to be forgotten,) namely, that husbands be diligent and carefull to make prouision for their houses; to cloath their wiues decently, to bring vp their children vertuously; and to pay their seruants duely; because that in voluntary matters men may be negligent, but the necessities of the house do neither suffer negligence nor forgetfulnesse. The duty of the husband is to get goods: and of the wife to gather them together, and saue them. The duty of the husband is to trauell abroad,

of Household government.

broad to seeke liuing : and the wiues dutie is to keepe the house. The duty of the husband is to get money and prouision: and of the wiues, not vainely to spend it. The dutie of the husband is to deale with many men : and of the wife to talke with few. The duty of the husband is, to be intermedling : and of the wife, to be solitarie and withdrawne. The duty of the man is, to be skilfull in talke : and of the wife to boast of silence. The duty of the husband is, to be a giuer; and of the wife to be a sauer. The duty of the man is, to apparell himselfe as he may; and of the woman, as it becommeth her. The duty of the husband is, to be Lord of all : and of the wife, to giue account of all. The dutie of the husband is, to dispatch all things without dore; and of the wife, to ouersee and giue order for all things within the house. Now, where the husband and wife performeth these duties in their house, we may call it a Colledge of quietnesse : The house wherein these are neglected, we may terme it a hell.

*But wheredis
order is in a
house, it can
not endure.*

*Spare in time,
and spend in
time, for spa-
ring is a rich
purse..*

It is to be noted, and noted againe, that as the prouision of household dependeth onely on the husband: euen so the honour of all dependeth onely of the woman: in such sort, that there is no honour within the house, longer then a mans wife is honourable. And therefore the Apostle calleth the woman, *The glorie of the man*. But heere it must be noted and remembered, that we do not intitle honourable

*The honour of
the husband
dependeth on
the wife.*

1. Cor. 11. 7.

Agodly Forme

to such, as be onely beautifull, comely of face, of gentilitie, of comely personage, and a good huswife : but onely to her that is vertuous, honest of life, temperate, and aduised in her speech.

*The third
point.*

3. The last point is, that the husband loue, cherish, and nourish his wife, euen as his owne body, and as Christ loued his Church, and gaue himselfe for it, to sanctifie it. And this point is plainly proued by the Apostle *Paul*, as is sufficiently declared in the second point.

There are few husbands or wiues, that know in truth how they should loue one the other. If a man loue his wife onely for these respects, because she is rich, beautifull, noble, or because she contenteth and pleaseth him after the sensuall appetite of the flesh, and for such like causes; that is no true loue before God: for such loue may be among harlots and whoores, yea among brute beasts. But a Christian husband must loue his wife, chiefly, because she is his sister in the profession of the sound and Christian religion, and so an inheritour with him of the kingdome of heauen. And he must also loue her for her vertues, as for her shamesfastnesse, modestie, chastitie, diligence, patience, faithfulnessse, temperance, secrecie, obedience, and such like Christian qualities and graces of God: yea, although she be but hard fauoured, & of poore parentage.

*Can. 4. 9. 10.
1. Cor 9. 5.
1. Pet. 3 7.*

But as we would that the man when he
loueth

of Household government.

loueth, should remember his superioritie, so we would that when he ruleth, he neither forget to loue, nor to temper his loue with grauitie. And when he doth think himselfe to be the head and the soule, and the woman (as it were) the flesh and the body, he ought in like manner to remember, that she is his fellow, and companion of his goods and labours, and that their children be common betweene them, bone of the bones, and flesh of the flesh of man. And thus there shall be in wedlocke, a certaine sweet and pleasant conuersation, without the which it is no marriage, but a prison, a hatred, and a perpetuall torment of the mind. So that the husband must let his wife perceiue and know, that for the good opinion that he hath of her, he doth loue her simply, and faithfully, and not for any vtilitie or pleasure. For who so doth not perceiue that he is beloued for his owne sake, will not lightly do the same to another: for the thing that is loued, loueth againe.

If many or nobilitie could perceiue and vnderstand that they were beloued, they would, if they had any feeling at all of loue, requite it with loue: but when the soule is loued, in as much as it may loue, it giueth loue for loue, and loueth againe. The breaker of horses, that doth vse to ride and pace them, doth handle the rough and sturdie colt, with all craft, rigour, and fiercenesse that may be: but with the colt that is more tractable, he taketh not so great paines. A
 sharpe

A godly Forme

sharpe and shrewd wife must be pleased and mitigated with loue, and ruled with authority: and the more gently thou doest vse and shew thy selfe vnto her that is meeke and honest, the more benigne and meeke thou shalt find her. But she that is noble, and of a stout minde and stomacke, the lesse thou doest looke to be honoured, the more she will obey and honour thee. But yet the wise husband shall neuer set himselfe so farre in loue, that he forget that he is a man, the ruler and gouernour of the house, and of his wife, and that he is set (as it were) in a station to watch, and diligently to take heed what is done in his house, and to see who goeth out and in. And although the husband by Gods ordinance, be the head ouer his wife, yet he may not abuse or despise her, but most louingly defend and keepe her from all iniuries, and all euils as his owne body. For like as the head seeth and heareth for the whole body, ruleth and guideth the body, and giueth it strength of life: or as Christ doth defend, teach and preserue his Church, and is the Sauour, comfort, eye, heart, wisdom, and guide thereof: euen so must the husband be head vnto his wife, in like manner to shew her like kindnesse, and after the same fashon to guide her, and rule her with discretion, for her good and preservation, and not with force and wilfulnesse to intreat her, but to be her defender, instructor, teacher, and comfort. So that when the husband hath obtained

1. Cor. II. 3.

Ephes. 3. 23.

of Household government.

obtained that his wife doth truly and heartily
 loue him, there shall then need neither precepts,
 nor lawes : for loue shall teach her moe things,
 and more effectually, then all the precepts of all
 the Phylosophers. He ought therefore to en-
 deauour, and more force himselfe, that his wife
 may loue him, then that she may feare him.
 When his wife shall offend or displease him, he
 may nor hate her or quarrell with her, but pati-
 ently and mildly admonish her : *For no man euer* *Ephes. 5. 28. 29*
bated (saith the Apostle) his owne body, but
cherisheth it, and maketh much of it. So then he
 that loueth his wife, loueth himselfe : for there-
 by he enioyeth peace and comfort, and helpe
 to himselfe in all his affaires : therefore in the
 same verse *Paul* counselleth husbands to loue
 their wiues, as their bodies. And after in the 33.
 verse, as though it were too little to loue them
 as their bodies, he saith : *Let euery one loue his wife*
as himselfe : that is, as his body and soule too.
 For if God commanded men to loue their
 neighbours as themselues, much more are they
 bound to loue their wiues as themselues, which
 are their next neighbours. As *Elkanah* did not
 loue his wife lesse for her barrennesse, but said :
Am not I better vnto thee then tenne sonnes ? as *1. Sam. 1. 8.*
 though he fauoured her more, for that which
 she thought her selfe despised : so a good
 husband will not take occasion to loue his
 wife lesse for her infirmities, but comfort her
 more for them, as this man did, that she may
 beare

A godly Forme

Gal. 6. 2.

beare with his infirmities too. And so the one helping to beare the others burthen, they shall the better fulfill the law of Christ. For as in a Citie, there is nothing more vnequall then that euery man should be like equall: so it is not conuenient, that in one house euery man should be like and equall together. There is no equalitie in that citie where the priuate man is equal with the Magistrate, the people with the Senate, or the seruant with the maister, but rather a confusion of all offices and authoritie.

Gen. 1. 28.

The husband and the wife are Lords of the house: for vnto them the Lord said, *Be ye Lords ouer the fish of the sea, and ouer the fowle of the heauen, and ouer euery beast that moueth vpon the earth.* And the selfesame Creator said, *that the*

Gen. 2. 18.

woman should be an helper vnto the man. Therefore the husband without any exception, is maister ouer all the house, and hath more to do in his house with his owne domesticall affaires, then the magistrate. The wife is ruler ouer all other things, but yet vnder her husband. There are certaine things in the house that onely do appertaine to the authoritie of the husband, wherewith it were a reproch for the wife, without the consent of her husband, to meddle: as to receiue strangers, or to marrie her daughter. But there are other things, in the which the husband giueth ouer his right vnto his wife: as to rule and gouerne her maidens: to see to those things that belong vnto the kitchen, and to hufwiferie,

of Household government.

huswiferie, and to their household stufte. Other meane things, as to buy and sell certaine necessarie things, may be ordered after the wit, wisdom, and fidelity of the woman. It cannot well be rehearsed, how many vertues & profits, the mutuall concord and loue of man and wife doth bring to great things, both at home and abroad, nor how many losses and incommodities do grow of the dissention and discord betweene them. For the household, when their maister and their mistresse, or dame, are at debate, can no otherwise be in quiet and at rest, then a Citie whose rulers agree not, but when it seeth them in concord and quietnesse, then it reioyceth, trusting that they will be euen so vnto them, as it perceiue them to be among themselves. Wherein surely they are not deceived, for if the man and his wife do louingly and gently support and intreate one another, they learne not to disdain, or for euery light fault to be angry with their seruants, or yet for any household words to be vexed or angrie one with the other, but they set aside all hastie and cruell words and correction, with all other things that issue and proceed of a disdainfull and a furious mind. And the seruants are not onely merrie therefore, but also they do their seruice the more obediently and cheerefully, shewing reuerence vnto the authority that proceedeth and increaseth of quietnesse and concord. For the husband doth defend his wiues estimation,

A godly Forme.

estimation, with loue and beneuolence: and the wife her husband with honour and obedience. So that vnitie and concord, causeth them to be accounted wise, honest, and vertuous; and they must needs be good, seeing they haue loued so long together. But there can be no long amitie or friendship, but betweene those that are good, who do suffer and deuoure vp those things for the which other men leaue and forsake amitie, and breake off charitie. Neither doth there grow of any other thing so great reuerence and honour, as of the opinion and estimation of another mans goodnesse and wisdom: the which reuerence is not onely honoured within the doores, but also shineth and extendeth it selfe into the Citie; so that he is taken for an honest man, and accounted to be louing and gentle, seeing that he loueth his wife so constantly: and also he is reputed for a wise man, considering that he can so moderately handle so difficult and hard matters: and he is reckned worthy to rule a common-wealth, that with such wisdom, discretion, and iudgement, doth rule and gouerne his owne house; and that he may easily conserue and keepe his Citizens in peace and concord, that hath so well established the same in his owne house and family. And on the other side, none will thinke or beleue, that he is able to be a ruler, or to keepe peace & quietnesse in the towne or Citie, who cannot liue peaceably in his owne house,
where

of Household government.

where he is not onely a ruler, but as it were a little King, and Lord of all. And in matrimoni-
all debate and discord, the man is more to be blamed then is the woman, because that he being the chiefe ruler and head, doth not purge and remedie her of that vice the which ingendred that discord, or else patiently beare and suffer the same. For the blame of all discord is commonly laid on him that is chiefe, because he would not moderate nor stay the thing to come to such a strife and discord, or else because he was not able to do it. In the first, there appeareth manifest malice, in the second impatience and weakenesse, the which ought to be farre from him that is esteemed to be most worthy, and appointed to rule and gouerne others. And thus he commeth into hatred, for as much as he hath left off to do his dutie and office, when necessitie required it. That husband that loueth not his wife after y^e he hath enioyed her for a season, but doth waxe feeble and cold, (which is a thing most vsuall and ordinarie with such as are kindled with bodily lust and lecherie) is a very beast and no man, hauing no reason, but is drawne to those deeds through the motion of his senses, which, after the heare is a little past, will cleane change their opinion.

Also there are other occasions, that should moue the husband to extend this loue to his wife, in case he be not duller then a stone. As for that his wife hath suffered so great trauel & labour,
The cause why the husband should loue his wife.

A godly Forme

labour, that she hath borne and brought him forth children, the heires of his name and substance, and the vpholders of his family: and that she hath forsaken her fathers goods and riches, to follow him, and to suffer with him both good and euill: and that she setting her whole mind now vpon him, knoweth no other father nor yet any of her kin. What one thing shall suffice if these and others cannot do it? Who so will then obey nature, humanitie, and wisdom, shall euery day loue his wife more and more: and the better he knoweth her, the more he will trust her, and so open and disclose his loue, and shew her greater signes and tokens of loue and beneuolence, manifesting that to be borne and nourished through the experience of her vertue, and through hope to be continued and kept, that in time to come she may be like her selfe, and strue to overcome herselfe with vertue. As the husband ought to loue his wife tenderly, so from her as from a fountaine, he must extend his loue also vnto her parents and kinsfolkes, to the end that they may well know and perceiue, how greatly their cousin doth aide and helpe them, and that she in like manner may vnderstand, that his beneuolence and loue to her is such, that it redoundeth among her friends and parents; and of this he shall receiue no little profit at home. And seeing he loueth his wiues kinsmen for her sake, how much more ought he then to loue her children,

*The husband
must loue his
wiues kins-
folkes.*

of Household government.

children, that she in like case may loue his, if he haue any? And thus the one seeing the mutuall loue of the other, they shall knit and couple themselves in good and stedfast loue vnto their liues end. The duties which are to be performed of the husband and the wife, are either pertaining to pietie and godlinesse, or else mutuall seuerall duties concerning the parties themselves.

1. The first common dutie is prayer, that they pray together by themselves. For as they are to pray with others in their families for things which concerne their household: so there are certaine things, which belonging to themselves, are not to be mentioned in their families, but priuately; as namely, for a godly posterity, and that in the birth the childrⁿ be comely, and not monstrous in comming forth like monsters, which might be a grieffe vnto them, or an occasion that the wicked should speake euill of the Gospell, &c. And further, they are to pray, that they may haue comfort by them, in their well-carriage, and good behauiour: as likewise for their household, and diuers other affaires, which they cannot so commodiously pray for in their publike familie. As *Isaack* and *Rebecca*, besides the prayers in their house, which they vsed with *Abrahams* family, did also pray together priuately, as *Gen. 25. 21.* it is said, *Isaack* prayed before his wife: for so the words signifie, that they might haue children.

A godly Forme

2. A second dutie of pietie is, that they admonish one another. As the husband is to admonish the wife, and also to teach her: so the wife is to admonish the husband; & in her place admonishing, bringing sufficient reason is to be heard. For euen as the maister is to counsell the seruant, and likewise to heare the good counsell of his seruant, as *Naaman* 2. *King*. 5. 13. 14. heard his seruant which counselled him to wash in *Jordan*, according to the saying of the Prophet: so in like manner the husbands duty is, to counsell and to admonish his wife: yet so, as when he faileth in duty, he is to heare her good counsell and admonition, either concerning heavenly matters, or earthly affaires, she notwithstanding considering her estate and condition vnder him, and in humility, confessing her selfe to be the weaker vessell. 1. *Pet*. 3. 7.

Gen. 26. 8. 9.

Their mutuall and seuerall duties pertaining to themselves, are: First, the holy familiarity which ought to be betwixt man and wife: whereby they haue a more familiar vsage one of another, and do more familiarly behaue themselves in a comely sort one to another, then any other parties whatsoever: in regard whereof, *Abimelech* king of *Gerar*, after that *Isaack* had said of *Rebecca* his wife, *She is my sister*, seeing *Isaack* playing and sporting with her familiarly, knowing that familiarity which ought to be betwene the husband and the wife; and knowing that *Isaack* was a godly religious man, and there-

of Household government.

therefore would not vse that kind of behauiour to any other woman, saue to his wife, discerned thereby, and concluded certainly, that she was his wife, howsoeuer he had denied it before. Noting, that a woman is not to be familiar after that sort with any other man, saue her husband; and contrary, that the husband ought not to vse this familiaritie with any other woman, which he doth with his wife. And therefore, Pro. 5. 19. we see that the wife should be to him, as the louing Hinde; namely delightfull, & one in whom he may delight: that as the Hart delighteth in the Hinde, so the wife should be a delight vnto her husband; and so in like manner she ought to take delight in him.

2. Againe, there is another mutuall dutie, pertaining to themselves, to wit, that neare conjunction, euen in regard of their bodies, for an holy procreation of children, in respect whereof the Apostle saith, The husband hath not power ouer his owne body, but the wife &c. Onely when it is with the wife (as is common to women, Ezech. 18. 6.) or that she be sicke of her disease, he is not then to haue the vse of her body, &c.

Such as do aspire and purpose to enter into the holy estate of matrimony, are to beginne in prayer and holinesse to God. And hauing attained to that estate, ought to vse the benefit of marriage, as an holy ordinance of God, in all godlinesse and puritie, for a remedie against

Duties common both to the husband & the wife.
1. Cor. 7. 2.

A godly Forme

the weakenesse of the flesh, and not for the pro-
vocation and lust to intemperancie.

True it is, that honesty of marriage grounded
vpon Gods ordinance, doth couer the shame of
incontinencie; yet not so, as that married folkes
should defile and pollute that holy estate, by ad-
mitting all things, but that they should so vse it,
as there might be no excesse in dissolutenesse,
neither any intemperancie contrarie to the ho-
linesse thereof: So that to abuse it in lasciuious
excesse, is fornication.

Gen. 1. 18.

When God created the woman, he said: *It is
not good that man should be alone, I will make him a
helpe meete for him*; but whatsoeuer is said of the
woman, that she should be an helpe to the man,
must also be put in practise, and exercised by the
husband towards his wife, according to the do-
ctrine of the Apostle Saint Paul, 1. Cor. 7. whe-
ther in auoiding fornication, whether in pro-
curing generation, and the education and bring-
ing vp of children; whether in maintaining a
family, or for the seruice of God, and saluation
of soules.

Hereby it euidently appeareth, that the dutie
common both to the husband and wife, im-
porteth, that the one should aide and helpe the
other.

First, that they may leade their liues in chasti-
tie and holinesse. Next, to auoide fornication.
So that the dutie of the husband and the wife
consisteth in this, that they liue together in all
cha-

of Household government.

chastitie and purenesse, and that they take great heed and beware of breaking the bond, and infringing and violating the saith of marriage, by fornication or adulterie, which is a detestable sinne in the sight both of God and man. If such as wanting the remedy of marriage, by committing fornication, do incurre an offence worthy euerlasting damnation, what may those deserue, who hauing a remedy for their infirmity, do neuerthelesse overflow in adulterie? Yet it is not enough onely to abstaine from this abomination, vnlesse we also forbear from euery thing that may seeme to tend thereunto, or to continue any beginning, apparence, allurements, or occasion of euill.

First, because, that by the Law, all this is forbidden euen in these expresse words: *Thou shalt not commit adultery.* For the word adulterie, comprehendeth all prouocations, gestures, speeches: yea, euen vnchast looks. And therefore saith Iesus Christ: *He that looketh vpon another mans wife, to lust after her, hath already committed adultery with her in his heart.* Next, that we preuent all occasions of ieaiousie, a most dangerous disease, and of great difficultie to cure. For where either the husband or the wife, is tainted with ieaiousie, they belecue euery word that they heare spoken touching their passion, albeit it beare no apparence of truth. And therefore Christian husbands and wiues, must so beare themselves, that they incurre no suspicion of e-

vill:but rather they ought to practise this,as wel
to auoide occasion of offence, as for feare lest
iealousie should conuert marriage into a most
miserable and wretched estate.

The care and burthen to maintaine their fa-
mily is common to them both; yet so, as pro-
perly the husband is to get it, and to bring it in,
and the wife to order and dispose it. Howbeit
the dutie of the wife,or of the husband,doth not
so exempt either of them. but that she also, ac-
cording to her ability and power, must helpe
her husband to get it, and he likewise, in his dis-
cretion, direct her in the dispensation thereof:
*He that doth not orderly gouerne his house, shall inhe-
rite the winde,* (saith Salomon.) And order confi-
steth in this, that the husband follow his busi-
nesse,traffique, or calling, without any molesta-
tion of the wife, who ought not to meddle or
controle him therein, but with great discretion
and gentlenesse: as also the husband is not to
deale but soberly, and in great discretion with
affaires that are proper to the wife. The man is
iealous of his authority and reputation, and the
woman inclined to respect her selfe to be despi-
sed. Wherefore, as the husband cannot well a-
bide that his wife should shew her selfe more
skilfull and wise in his businesse then himselfe:
so cannot the wife suffer that her husband should
despise and account her a foole,by medling with
her small household affaires.

As the dutie therefore of the husband and
wife,

of Household government.

wife, consisteth in looking to that which is a-foreſaid, to the end their marriage may be quiet, & themſelves liue together in loue; euen ſo an idle and vnthrifty husband, and a prodigall and ſlothfull wife, are two ready wayes to deſtruction. The husband that hath ſuch a wife, caſteth his labours into a bottomles ſacke, and the wife that is matched with ſuch a husband, draweth a cart heauy loden through a ſandy way without a horſe.

Such a husband, eſpecially, if idleneſſe draw him to loue and haunt ale-houſes and tauernes, is cruell to his wife and children, and ſuch a wife confounds her husband, and bringeth reproach and pouertie to her whole family. The remedy for the husband that hath ſuch a wife, is patience, with diſcret admonition and prayer to God: as alſo the helpe for the wife that hath ſuch a husband, is tolleration, gentle exhortation, and cheerefull and louing entertainment of her husband, whereby to enduce him willingly to keepe home.

They are alſo to be mutuall helpers each to other, in matters concerning their owne ſaluation and the ſeruice of God. Firſt, if one of them (as ſaith the Apoſtle) be an vnbeleeuer, the other muſt labour to draw his partie to the knowledge of the truth. Saint *Paul* exhorting the husband and wife of contrary religions, not to part, but to dwell together; addeth a notable reaſon, ſaying: *What knoweſt thou, ô man, I. Cor. 7. 5.*

whether thou shalt saue thy selfe: or thou o woman, whether thou shalt saue thy husband? therein declaring, that the faithfull person in duty is to labour and endeavour to winne his party to the knowledge of truth, and so to saue her.

Saint *Peter* exhorteth wiues to be subiect to their husbands, albeit vnbeleeuers, and such as obey not the word: that so without speech, by their holy and vertuous conuersation, they may winne them.

Secondly, if both be beleeuers, their duty is, to confirme and strengthen each other in the time of persecution, that they constantly follow Iesus Christ. They are also each to helpe and comfort other, if either of them happen to fall into any fault or sinne. They ought also each to perswade other to charitie, to releue the poore, diligently to frequent Sermons, to vse prayers and supplications, and praise and thanksgiuing to the Lord, to comfort each other in the time of afflictions; to be short, either to exhort other to walke in the feare of God, and in all duties and exercises befeeming the children of God. In this manner did that holy woman *Elizus* hostesse, exhort her husband to prepare a chamber for the Prophet to lodge in. Saint *Paul* also saith, that women desirous to learne, should question with their husbands at home. Wherby he sheweth, that the husband ought to be so instructed, as that he may be ready to instruct his wife at home. And therefore the husband (after

of Household government.

ter the example of the Bee,) should euery where gather euery good instruction, that he might be able to impart it to his wife, and by ha- uing a communication, acquaint her there- with.

There are other duties which be common both to the husband and the wife, as among the rest, such as proceed of the vnion & coniunction of marriage, whereof it is said, *They are one flesh:* Gen. 2. 24. Matth. 19. 5.

And of this vnion proceedeth the mutuall loue betwixt them. *For no man* (saith the Apo- stle) *hateth his owne flesh, but loneth and cherisheth it.* But for as much as the foundation of this mu- tuall loue, is the vnitie of marriage, whereby the husband and the wife are made one flesh; the husband as the head, the wife as the bodie: it followeth, that this loue must be stedfast, not va- riable; and that the vnion of marriage continue notwithstanding, whatsoeuer befall either the husband or the wife. *Ephes. 5. 15.*
Tit. 2. 5.

Notwithstanding whatsoeuer complexions, (we say) natures and infirmities may appeare, whatsoeuer sicknesse, losse of goods, iniuries, griefes, or other inconueniences that may arise, yet so long as the foundation of loue that is the vnion of marriage doth continue, so long must loue and affection remaine. God commandeth *Mat. 5. 44.* vs, to loue our neighbours as our selues, because they be of our flesh. Albeit therefore, that he contemne, hate, offend, or wrong vs: albeit he be

A godly Forme

be our enemy, and in respect of himselfe, deserveth not that we should love him, yet because he is of our flesh, the foundation of love remaining, we must love him.

How much rather ought they to put this in practise, who by the bond of marriage are made one flesh? the rather, because the union betwene man and wife, is without comparison more strait, and bindeth them each to love other much more then the conjunction whereby man is united vnto his neighbour.

But this is the mischief, that in many their love is not grounded vpon the union of marriage, but vpon beautie, riches, and other carnall and worldly considerations, subiect to change, alteration, and losse.

This corruption that respecteth beautie, is olde, and noted to be among the causes of the flood. *The sonnes of God (saith Moses) seeing the daughters of men were faire, lusted after them, and tooke them in marriage.*

But indeed it is money that maketh love, and riches ingender affection, witnesse the experience of our dayes. Yet such love resembleth onely a fire of straw, which is but a blaze, and is soone out, vnlesse it be continued with great wood, or other like substance. Love growing of beauty, riches, lust, or any other like slight, vncertaine, and fraile grounds, is soone lost and vanished, vnlesse it be maintained with the consideration of this union, of two in one flesh, and the

Gen. 6. 2.

of Household government.

the vertues thereto adioyned: & therefore must euery man thinke vpon this vnion in marriage, that he may enioy, nourish, & continue the loue that thereof proceedeth, the rather because such loue is the nurse of concord, that maketh marriage happy: as contrariwise, the want of this loue, is the fountaine of strife, quarrelling, debate, and other like afflictions, that conuert the paradise of marriage into a hell. For dissention betweene man and wife, is the trouble and ouerthrow of the household.

They that wil auoide such strife, must therefore loue each other: and especially they must haue care hereof when they are first married. For as a vessell made of two peeces, and glewed together, may at the first be easily broken, but in time groweth hard: so is it also with two persons that are glewed or ioyned together by the bond of marriage.

This loue, the mother of peace, will ingender a care and duty each to support other, and so to practise the same, which Saint *Paul* requireth in all beleeuers: that is, *To be gentle one to another, friendly, and each to forgine other, even as God hath forgiven vs through Christ.* Let the husband think, that he hath married a daughter of *Adam*, and all her infirmities: and likewise let the woman thinke, that she hath not married an Angell, but a child of *Adam*, with his corruption. And so let them both resolute to beare that, that cannot be soon amended. Let not the
body

A godly Forme

body complaine of the head, albeit it haue but one eye, neither the head of the body, albeit it be crooked or mishapen. Such defaults do neuer breake vnion and loue betweene the head and the body: neither must the infirmities of the husband or the wife, infringe the loue that proceedes of the vnion and coniunction of marriage. If the husband be giuen to brawling, or the wife to chiding, let them both beware of giuing any occasion.

The bell hath a loud sound, and therefore he that will not heare it must beware how he pulleth the rope and shake it: so if the one will begin to chide without a cause, let the other be either deafe, and so not heare it, or dumbe, and so make no answer. So that where the husband is deafe, and the wife blinde, marriage is quiet and free from dissention. Whereby is meant, that the wife must winke at many infirmities of her husband, as if she saw them not, and the husband put vp many shrewde speeches of his wife, as if he heard them not. Neither can it be any reproach to the husband and wife, so stedfastly vnited, to practise this durie, considering that *Dauid* protesteth, that he vsed the like patience and discretion among his enemies: *They that seeke after my life lay snares, and they that go about to do me euill, talke wicked things, and imagine deceit continually: But I as a deafe man, heard not: and am as a dumbe man which openeth not his mouth. Thus I am as a*
man

Psal. 38.22.

of Household government.

man that beareth not, and in whose mouth are no reprooves.

This vnion betweene man and wife, doth also engender that dutie which the holy Ghost noteth, saying: *For this cause shall a man leaue his* Mat. 19. 5. *father and mother, and cleaue to his wife.* And also Ephes. 5. 31. the wife in the like respect is bound to the like duty toward her husband. Not that marriage exempteth any from their due honour and obedience to parents, but to declare that the vnion betweene man and wife, is greater then betweene the children and the parents. And indeed; the true loue of the husband to the wife, and the wife to the husband, surmounteth all loue of children to their parents.

The husband and the wife haue their secret counsels and communication of matters concerning their profit and commodity. The wife is more obedient to her husband, and the husband more desirous to please his wife, then their Parents: yea and at length it falleth out; that they depart from their parents, to keepe house by themselves. And this plainly appeared in *Lea* and *Rachel*, being sisters, and the wiues of *Gen. 31. 4. 5.* *Jacob*. For *Jacob* grieved at the wrong offered to him by their father *Laban*, boldly made his moane to them.

Whereupon they also complaining of their father, agreed with *Jacob*, and consented together, to leaue their father, and to follow their husband *Jacob*. Herein likewise consisteth another

A godly Forme

other dutie of the husband to the wife, and of the wife to the husband: namely, that they shew no greater secrecie or communication of their household affaires to their parents, then mutually each to other: and this rule is especially to be put in practise, when there groweth any discontent betweene themselves. For if the husband shall complaine to his parents of his wife, or the wife of her husband, such dealing might breed a most dangerous ieaousie, and consequently perhaps irreconciliable dissention and strife. But if it should grow to any complaint, it were requisite, so discreetly to prosecute the matter, as that the wife should come to her husbands parents, and the husband to the wiues parents. So would all cause of ieaousie cease, and the complaint procure most assured remedy.

This loue and agreement in marriage produceth yet another dutie, common both to the husband and the wife. And that is, that they neuer seeke, neither once thinke of divorce. And to that end, let them remember what is written: *That which God hath ioyned together, let no man put asunder.* Likewise, that nothing but adultery, may separate those that are vnited by marriage.

Math. 19. 6.

All other agreements and contracts, made by mutuall consent, may be broken and dissolved, by the like consent of both parties: but in the contract of marriage, Almighty God commeth in as a witnesse: yea, he receiue the promise

of Household government.

mise of both parties, as a ioyning them in that estate.

And this doth *Salomon* note, where he ob- Pro. 2. 27.
iecteth to the harlot, that she hath forgotten
the couenant or alliance of her God. But *Ma-*
lachie speaketh more plainely, and giueth a rea-
son, why God punished such husbands as lea-
uing their lawfull wiues tooke others: *Because*
(saith he) *the Lord hath bene witnesse betweene* Mal. 2. 14.
thee and the wife of thy youth, against whom thou
hast transgressed, yet is she thy companion, and the
wife of thy couenant. The promise therefore to
God cannot be broken, but onely by his autho-
ritie.

In the dayes of *Moses*, husbands were easily
and soone intreated to forsake their wiues, by
giuing them a bill of diuorce: yet so farre was
this course from being lawfull, that contrary-
wise *Iesus Christ* saith, that it was tolerated only Mat. 19.
in respect of the hardnesse of husbands hearts,
who otherwise would haue vexed their wiues,
and intreated them cruelly.

And this libell containing the cause of di-
uorce, and putting away of the woman, did iu-
stifie her, and condemne the man. For seeing
it was neuer given in case of adulterie, (which
was punished with death) all other causes alled-
ged in the libell, tended to iustifie the woman,
and declare that she was wrongfully diuourced,
and so condemned the husband, as one that Leuit. 20. 10.
contraryed the first institution of marriage; Ioh. 8. 5.
whereto

A godly Forme

Mat. 19. 8.

whereto Iesus Christ condemning this corruption, doth returne them, saying: *It was not so from the beginning: And therefore, Whosoener shall put away his wife, except it be for whoredome, and marieth another, committeth adulterie, and whosoener marieth her which is diuorced, doth commit adulterie with her; So straight is the bond of marriage.*

Hereof it followeth, that notwithstanding whatsoeuer difficulties may arise betweene the husband and the wife, whether it be long, tedious, and incurable sicknesse of either party: whether naturall and contrary humours, that breed debate, wrangling, or strife, about household affaires: whether it be any vice, as if the husband be a drunkard, or the wife a slothfull, idle, or vnthrifty housewife: whether either party forsake the truth, and profession of religion, and do fall to idolatrie or heresie: yet still the bond of marriage remaineth stedfast, and not to be dissolued. Neither may they be separated, euen by their owne mutuall consent: for as the holy Ghost hath pronounced: *That which God hath ioyned together, let no man put asunder.* And therefore Saint Paul saith, *If any brother hath a wife that beleeueth not; if she be content to dwell with him; let him not forsake her: and the woman which hath an husband that beleeueth not, if he can be content to dwell with her, let her not forsake him.* And because some did suppose, that the vnbeleefe in anie of the parties might breed

Mat. 19. 6.

1. Cor. 7. 12.

of Household government.

breed some pollution in their marriage, and make it prophane and vnchristian, he answereth no.

His reason is, *For the unbeleuing husband is sanctified by his beleuing wife; and the unbeleuing wife, by her beleuing husband.* And this he pro- ueth, by affirming that the childrē issuing of such marriage be holy; that is to say, partakers of the couenant of God, and consequently, accepted into the fellowship of the Church. Onely he ad- deth this exception: *If the unbeleuing man de- part, and forsake the beleuing wife, she is not subject to follow him.*

And yet must this be vnderstood, where such departure ariseth either vpon hatred that he beareth to the true religion that his wife pro- fesseth, or vpon a desire to vse his polluted and false religion. For therein cannot his wife fol- low him without danger of defiling, and depri- uing her selfe of the profession of the truth; to- gether with the food of her soule.

Likewise, where Saint Paul speaking of the husband and wife, both beleeuers, saith: *If the woman depart from her husband, let her remaine unmarried, or be reconciled to her husband:* he therein meaneth not, that it shall be lawfull for the woman, because she cannot beare the troublesome nature of her husband, or to a- uoyde strife and debate, to depart, and liue as a widdow; but onely he sheweth, that when the husband ypon such like occasion, shall put
N away

A godly Forme

away, or cast off his wife, yet is not she at her libertie to marry another, but must remaine vnmarrried, and labour to be reconciled.

And therefore those women, which vpon the hard dealing, or troublesome disposition of their husbands, do forsake them, are greatly to be reprovued, as thereby giuing occasion of great mischief and trouble: as also are those husbands, who vpon like occasion do forsake their wiues. For seeing nothing may make diuorce but adultery, euery purpose and determination to part vpon any other occasion or reason, is restrained by Gods ordinance and the law of marriage.

And forasmuch as it is not lawfull for vs to continue in such desperation the whole course of our liues, neither is it lawfull so to abide at all, or so much as enter thereinto: if therefore, vpon such occasion the husband forsake his wife, or the wife her husband; rather then to continue the mischief begun, let them returne together againe, and thinke that the shortest follies do least hurt.

Obiection.

If they alledge their intreaty, in their opinion intollerable, and their nature so contrary, that they cannot live without strife and debate: and that being asunder, and quiet in conscience, free from trouble, they may the better apply themselves, and employ their time in prayer: the answer is, that such infirmities must not dissolve, or breake the bond of marriage, and their

Answer.

of Household government.

their duties to liue together: but let them thinke that God hath called them to the exercise of patience, which vpon hearty prayer he will grant to them: Let them labour to beare each with other, that they may liue in peace; and continually pray to God to giue them grace so to do.

Let them remember, that the diuell transformeth himselfe into an Angell of light, when by propounding a desire to liue in quiet, and consequently a meane to pray vnto God; for the compassing thereof, he induceth them to gaine say Gods prohibition, and also to separate that which God hath ioyned together. For as the coniunction commeth of God, so the separation and diuorce proceedeth from the diuell.

If they reply, that by living asunder, so that they marry not againe, they breake not the bond of marriage; let them remember, that marriage being ordained for a remedie against fornication, for the generation and bringing vp of children, and also for an helpe each to other in mutuall societie, and inseparable conuersation of life, yet doth there appeare no token or effect of marriage in those that liue asunder, albeit they marry not againe.

So that the benefit of marriage consisteth not onely in the procreation of children, but also in the mutuall societie of the two diuerse Sexes. Otherwise it could not be said, that

A godly Forme

there were any marriage betweene two old folkes.

This vnion of marriage, yet teacheth vs another duty, common both to the man and to the wife, which is, that their goods be common betweene them. That Common-wealth may in some sort be said to be happy, where they haue no vse of these words: *Mine and thine*; but in marriage especially they ought not to be heard. If the wife haue brought most goods in marriage, the marriage once consummate and made, her part is gone, and they are gone, and they are made common: as also are the debtes, whether hers or her husbands. And therefore can neither of them say, this is mine; but this is ours. When a woman hath brought great goods, yet may she not say, I will do with mine owne what I list: for she her selfe is not her owne, but her husbands.

The husband (as the head and chiefe guide of the family,) must haue the custody and chiefe gouernment of the goods in the house, yet may he discharge himselfe of the whole, or of part, as himselfe shall thinke meete and conuenient.

Yet let him remember, that he intreate her not as a seruant, by giuing her money as it were in mistrust, or with condition to returne him a particular account: for the husbands mistrust doth many times prouoke the woman; and the wiues vaine expence breedeth mistrust in the hus-

of Household government.

husband. But the faithfull and discret employment and good vsage of the wife, and her husbands confidence in her, will procure, that as the goods be common to both, so each alike shall vndertake the custody and employment of the same. Hereunto for a conclusion of this point, we will yet adde two duties, common both to the husband and the wife.

The first, that they daily pray to God to giue them grace to liue together in peace and loue, and that each may be an helpe to others saluation. Let all such as desire to enioy such a felicitie, vnderstand, that they must daily pray to God for the obtaining thereof. And let those that liue in strife and debate, examine themselves whether they haue no cause to impute their miserable estate to their neglect of this duty.

The second, consisteth in the practise of the same: which Saint *Paul* teacheth, saying: *Let those that be married, be as if they were not married.* ^{1. Cor. 7. 29.} But how? by so enjoying the commodity and contentation of marriage, that the benefit of their coniunction breed no diuorce betweene God and them.

Likewise, that thereby they be not hindered, or made slacke in any duty towards God, and their neighbours; as also, that no affliction (depending or proceeding of marriage) withdraw them, or force them to resolue any thing contrary to the vnion of marriage, and these

A godly Forme

Christian profession that they be the children of God.

1. Pet. 3. 7.

The particular duties of the husband toward the wife, are first, to protect her, to haue regard and care ouer her, &c. Ruth 3. 9. Secondly, that he vnfaignedly loue her, out of which fountaine springeth this dutie, that he must beare with her infirmities, and not by and by, to enter into bitternesse and wrath: Colossions 3. 16. To the same end Saint *Peter* exhorting husbands to behaue themselves discreetly, and with knowledge and wisdom toward their wiues, he requireth of them two things.

First, that they neuer say nor do any thing that may iustly offend their wiues, as some there be, who being prodigall, great spenders, or idle and slacke in their businesse, do cause their wiues and children to languish in pouertie: Others, who haunting tauernes, ale-houses, and gaming, do consume and wast that which should maintaine their family: Others who comming home drunke, do beate and vex their wiues, and as it were driue them into dispaire: Others, who by vile and bitter speeches, by threatnings, and other vnchristian actions, vnworthy a husband, do prouoke their wiues; and so stirre vp such strife and debate, as do conuert the comfort of marriage into an hell. Seeing therefore, that the husband is head, he ought in such wisdom, reason and discretion to beare himselfe, that

of Household government.

that he giue his wife no iust occasion of offence, or prouocation: yet he must remember, that if the head be drunke, the whole body is in danger of weake gouernment, euen of lying in the mire.

Secondly, that albeit the wife should minister iust cause of griefe and displeasure, yet that the husband should not thereof take occasion against his wiues infirmities; or enter into bitterness, taunts, or disquietnesse: but discreetly, and patiently beare with her; that so they may quietly and louingly liue together.

The hurt or weaknesse of any one member of the body, prouoketh not the head to wrath or bitterness, but rather to compassion, and an inclination to helpe it. And indeede, whereas God hauing created the woman the weaker vessell (as Saint *Peter* noteth,) and did so ioyne her to man, it was not to the end that he striving with so fraile a vessell, should bruiſe and breake it, but that by gentle and discreet intreating, he should quietly enioy the help that God hath giuen him.

Let him therefore after the counsell of Saint *Peter*, so respect her, as one, who albeit she be *1. Pet. 3. 7.* weake, is neuerthelesse a profitable vessell for him.

Moreouer, let him loue and honour her, as one, whom (notwithstanding the frailtie of her Sexe) God hath so honoured, and Iesus Christ so loued, that being together with man

A godly Forme

redeemed with his blood, she is, together with her husband, co-heire of life euerlasting.

A chryftall glasse, is a precious and profitable vessell, yet brittle: so is the married woman. But albeit she be brittle, yet is she profitable to her husband, and precious in the sight of God, as a child of God, and member of Christ. As therefore a man doth more carefully take heed of breaking such a glasse, then some earthen or tinne vessell, the one being more base, and the other more strong: so likewise should the husband haue such regard of the frailtie of his wife, that he may beare with her, and intreate her with gentlenesse and discretion, that he may vse her as a precious and profitable vessell, to his comfort and ioy. And in as much as prayer is an excellent seruice that God requireth of vs, and the ready meanes to purchase his blessings, let the husband discretly beare with his wife, lest otherwise through their strife and contention, their prayers (as Saint *Peter* saith) be letted and interrupted, 1. Pet. 3. 7.

Yet must we not say, but the husband both may and ought to tell his wife of her infirmities, that she may amend. But here we are to enter into consideration of sundrie points.

First, he is especially to reprove her offences against God: as when *Rachel* said vnto *Jacob*: *Giue me children, or else I die*: he reproved her of importunitie, saying: *Am I in Gods stead,*

of Household government.

stead, who hath withholden from thee the fruit of thy wombe? Also when *Iobs* wife said to her husband: Doeſt thou abide in thy integritie? Curse God and die: he wisely reprov'd such a wicked speech, saying: *Thou speakest as an unwise woman. What? shall we receive good at the hand of God, and not receive euill?*

Secondly, that it be with gentlenesse and testimonie of good will: as *Elkanah* dealt with his wife *Hanna*, when she mourned because she had no children. And indeed it is meete that the husband should reprove his wife lovingly, rather by perswasion then by force. For as in a great stormie winde, a man lappeth his cloake about him, and holdeth it fast for feare of losing it, but when the winde is downe, and the weather calme, he letteth it hang easily: so, when husbands will (as it were) perforce wrest away their wiues infirmities, many of them will obstinately resist; yet contrariwise, by sweete wordes and loving exhortations, they might be wonne voluntarily to forsake them.

1. Sam. 1.

Thirdly, the husband must seeke diligently to remoue the occasion and stone whereat his wife stumbleth, and taketh occasion of griefe. So when *Sarah* was moued against *Abraham* because of *Agar*, and obiected vnto him, albeit wrongfully, that he was the cause that she contemned her: bearing with his wife, he remoued the cause of the contention.

Gen. 16.

A godly Forme

temptation, in suffering her to turne *Agar* out of doores.

He must also take heed, that he himselfe be not tainted with the same vice which he re-
proueth in his wife, lest she stop his mouth
with a reproach of the same fault: but rather
by giuing her example by the contrarie vertue,
let her be induced and led to follow him. In
reprouing the wife, the husband must alwayes
use such discretion, that she be not brought into
contempt: and therefore it should neuer be
done in the presence of moe then themselves.
For as it is meere follie for an husband to praise
and commend his wife in company: so is it as
dangerous to checke and reprove her before
witness. For indeed thereof it commeth, that
women, not being able to beare that disgrace,
will reply, and so prouoke strife and dissention
in open presence, which will redound to great
reproach and offence. And therefore, as the hus-
band must not flatter his wife, so he must not re-
proue her before strangers. A wise husband,
and one that seeketh to liue in quiet with his
wife, must obserue these three rules: Often to
admonish: seldome to reprove: and neuer to
smite her.

Let the husband also remember, that the in-
firmities of his wife, must be either taken away,
or borne withall. So that he that can take them
quite away, maketh his wife farre more com-
modious and fit for his purpose: and he that can
beare

5586a
of Household government.

beare with them, maketh himselfe better, and more vertuous.

The husband is also to vnderstand, that as God created the woman, not the head, and so equall in authoritie with her husband: so also he created her not of *Adams* foote, that she should be troden downe and despised; but he tooke her out of the rib, that she might walke ioyntly with him, vnder the conduct and gouernment of her head.

And in that respect, the husband is not to command his wife in such manner as the master his seruant, but as the soule doth the body, as being conioyned in like affection and good wil. For as the soule in gouerning the body, tendeth to the benefit and commoditie of the same: so ought the dominion and commandement of the husband ouer his wife, to tend to reioyce and content her.

To conclude, as God hath testified his singular goodnesse vnto man, in creating him an helper to assist him: so let him consider in how many sorts she is to him an helper, to passe over this life in blessednesse. And let this daily seeking of such a benefit receiued at the hands of God, induce and stirre him vp to render thanks, and to dispose himselfe to vse it well, to his owne comfort and saluation: and not to abuse it, to the destruction both of himselfe and his wife.

But if he chance (as many do) vpon
troubles,

A godly Forme

troubles and afflictions in marriage, let him remember, that the same doth proceed, not properly from marriage, but from the corruption of the parties married: and for his part, let him studie to amend his infirmities and faults, by amendment of life: and withall, pray to God to grant the like grace vnto his wife; to the end that the more they recouer the Image of God, the more feeling they may haue of the felicitie of marriage, which *Adam* and *Eue* had enioyed, had they continued as they were created in the Image of God. And the particular duties of the wife to the husband, are principally these:

First, that she be a helper vnto him.

Secondly, that she be obedient vnto him, &c. These speciall duties are partly touched before, and partly afterwards.

As loue matrimoniall is greatly allowed of God, and much commended of all good men, as an ordinate, holy, and godly loue: so contrariwise hatred, dissention, strife, debate, vnquietnesse and frowardnesse in marriage, highly displeaseth God, and much grieueth all good and godly men.

And therefore the diuell, the enemy of all vnitie, concord and agreement, laboureth by all meanes he can (specially at the first comming of the married folkes to dwell together) to sow dissention and discord, and to cause them not to agree, but to dislike one of the other;
against

of Household government.

against whom they must diligently watch, by
 feruent and earnest prayer to God, that the diuel
 preuaile not against them, by such too early dis-
 agreement. For as two boords, if at the first they
 be not well coupled and ioyned together, are
 neuer fastened right afterwards, but if the first
 coupling and ioyning together be good, then
 can there afterward no violence driue the
 boordes asunder: yea, the whole boord doth
 sooner breake, then the glewing of them toge-
 ther: euen so, the husband and wife must be very
 carefull and diligent, that their first cohabita-
 tion and dwelling together be louing, delecta-
 ble, and friendly, and not separated through any
 spitefull contention or discord, so shall the
 whole estate of their marriage be more comfor-
 table, and prosper the better so long as they
 shall liue.

*The best pol-
 licie in marri-
 age, is to begin
 well.*

And though there happen to arise any sparke
 of discord betwixt them, yet let them beware
 that at the last there be not too much displea-
 sure, disdain, and inconuenience kindled there-
 by.

For, if at the first dwelling together there
 shall fall out such vntowardnesse, and vncome-
 ly discord, then will it now and then be brea-
 king our. Euen as it fareth with great wounds,
 and broken legges or armes, which seldome are
 so thoroughly healed, but sometimes they haue
 paine at the change of the weather: so likewise,
 if married folkes behaue themselues thus vnto-
 wardly

A godly Forme

wardly and vntruthfully, the one towards the other at the first, and if iarres and discord be once begun betweene them, the old canker of hatred will breede againe, though it be scaled afterward. Let the one therefore learne betime to be acquainted with the nature and condition of the other, and to apply themselves according to the same, in as much as they must needs dwell together, one to enioy another, and the one to liue and die with the other, and so stedfastly and vnfainedly to loue one the other, that neither of them haue any thing so deare, which they cannot be content to giue and bestow one vpon the other: yea euen their owne life if need require.

And therefore husbands and wiues must euen at the beginning of their marriage, giue their diligence, that all iniuries & offences may be auoided, for tender and lost loue is soone dissolved and broken.

So that this new loue and coniunction of the mind, must be nourished, with benigne, sweete and gentle conuersation, vntill it be so increased and fastened, that no great storme be able to dissolve and breake it. And all suspicion must be at all times, but especially at the beginning of matrimony, eschewed and shunned, lest they should first begin to hate, or euer they begin to loue: yea, and they must beware they do not faigne any suspicion, nor conceiue it of any light occasions and coniectures; for vnto such the

of Household government.

in no wise must giue eare, although there were some shew and great apparence of likelyhood.

And this will be a good meanes to effect and worke this; namely, if they accustome themselves to speake kindly and cheerefully one to the other. For as the ancient Counsellors of King *Salomon*, gaue wise aduise and counsell vnto *Rehoboam* King of Israell, to the end that he might winne the loue and good liking of the people: *Speake kindly vnto them* (said they) *and they will serue thee for euer after*; which counsell not being followed, great inconuenience and mischief after befell vnto him. Euen so likewise if the husband be desirous to procure the loue of his wife, and to winne her to God; or if the wife be desirous, and would also procure the loue of her husband, and winne him to God, then they must draw on one another with sweet and gentle words of loue, speaking kindly one to another; because *gentle words do pacifie anger*, as water quencheth fire. But if they shall vse taunts or words of reproach and despite one against another, much hurt then may ensue thereof: *For a little leauen sowreth the whole lumpe*. And therefore let them vse to giue one to the other, their dutifull names and titles, and to eschue and shunne the contrary. For example, like as the spitefull Iewes, which hated the Lord Iesus, would not vouchsafe to giue him his name when they talked of him, or with him, but to shew their ytter dislike of him, they vsed

1. King. 12. 7.
8. &c.

Iudg. 19. 3.

Prou. 15. 1.

Gal 5. 9.

A godly Forme

vsed to say; *Is this he?* or, *Art thou he that will do such a thing?* *Is not this he?* &c. Againe, *Whether will he go, that we shall not finde him?* they would not say, *Is not this Iesus Christ?* or the Sonne of God? but they vsed a most despitefull kind of speaking, which did bewray abundance of malice that was hidden in their hearts; euen so it sometimes falleth out betwixt the husband and the wife, betwixt the father and the sonne, betwixt the maister and the seruant, &c. that they could speake dutifully one to another, but contempt, and disdaine, anger and malice, will not suffer the one to affoord vnto the other their due names and titles, lest they should be put in minde of those duties, which those names require. Whereout Sathan sucketh no small aduantage, whereas many times the very name of husband, or wife, father, or sonne, maister, or seruant, &c. doth greatly helpe to perswade the minde, and to winne the affection; yea, the very mentioning of these names, doth oftentimes leaue a print of duty behind in the conscience.

Husbands must not forget this point; namely, that it is not sufficient for them to declare and outwardly make a shew of a good life, in words and precepts onely, but also in life and deed: So that two things are very necessary for them to rule withall: to wit, wisedome and example, and that they themselves fulfill the thing that they command to be done. The life was

and

of Household government.

and outward conuerſation of a man, whether it be good or euill, doth not onely perſwade, but alſo conſtaine and enforce. We do ſee how mighty and auailable, this, or the like exhortation of a Captaine is in the time of warre and battell; Oh my ſouldiers, do that ye ſhall ſee me do: the which contempt of death in the Captaine, doth ſo creepe through the whole hoſt, that there is not one, be he neuer ſo feeble and weake-hearted, that doth eſteeme his life, for the which he perceiueth that his Captaine careth ſo little. Thus did Chriſt, with his Apoſtles and Martyrs, draw the world vnto the Chriſtian faith: Leuit. 11. 44. and 19. 2. and 20. 7. and 21. 8. Ioh. 13. 15. Phil. 3. 17. 1. Tim. 1. 16. 2. Theſſal. 3. 9. For, as they liued, ſo they ſpake, and as they ſpake, ſo they liued.

Therefore if the husband would haue his wife to be temperate, quiet, chaſt, painfull in her calling, religious, &c. then he muſt be carefull that he be not diſtemperate, vnquiet, no whore-monger, nor careleſſe in his calling, nor irreligious, &c. So that if he command any thing to be done, he muſt looke that he deny not to do the ſame himſelfe, and ſo ſhall his wife and family obey the ſame, and be the more readie, and willing to do it, being both honeſt and lawfull to be done.

The very name of a wife, is like the Angell which ſtayed *Abrahams* hand when the ſtroke *Gen. 22. 11.* was comming. If *Dauid*, becauſe he could

O

not

A godly Forme

Psal. 133. 1.

not expresse the commoditie and comfort of
vnitie and brotherly loue, was faine to say: *Oh*
how good and ioyfull a thing it is, for brethren to
dwell together in vnitie! Then let husbands weigh

Leuit. 24. 5.

and consider, how harsh and bitter a thing it is,
for them and their wives to dwell together in
enmitie and strife. For the first yeare after mar-
riage, God would not haue the husband go to

Mat. 12. 25.

warre with his enemies, to the end that he and
his wife might learne to know one anothers
conditions and qualities, and so afterwards liue
in godly peace, & not warre one with another;

and therefore God gaue a law, and appointed
that the new married husband that yeare should
stay at home, and settle his loue, that he might
not warre and iarre after: for the God of peace

dwelleth not in the house of warre. As a king-
dome cannot stand if it be diuided; so an house
cannot stand if it be diuided: for strife is like a
fire, which leaues nothing but dust, smoke, and

Gen. 19. 33.

ashes behind it. We reade in the Scriptures,
of maisters that strooke their seruants, but ne-
uer of any that strooke his wife, but rebuked

her. *Lot* was drunk when he lay with his daugh-
ters in stead of a wife: and so is he which striketh
his wife in stead of his seruants. The law shew-

eth how a bondman should be corrected:
the wife is like a Iudge, which is ioyned in

commission with her husband to correct other.
Wilt thou strike one in his owne house? no

more shouldst thou strike thy wife in her house.

She

of Household government.

She is come to thee as to a Sanctuary, to defend her from hurt: and canst thou hurt her thy selfe? Therefore *Abraham* said to *Lot*; *Are we* Gen 18.3. *not brethren?* that is, May brethren iarre? But they may say, are we not one, can one chide with himselfe? can one fight with himselfe? He is a bad host that welcomes his guest with stripes. Doth a King trample on his crowne? *Salomon* calleth the wife, *The crowne of her husband*. There- Pro. 12.4. fore he which woundeth her, woundeth his owne honour: She is a free Citizen in thine house, and hath taken the peace of thee the first day of her marriage, to hold thy hands till she release thee againe. *Adam* saith of his spouse, *This is flesh of my flesh*. But no man (saith *Paul*) e- Gen. 2.23. *uer hated his owne flesh*. So then, if a man aske Ephes. 5. 29. whether he might strike his wife? God saith, nay: thou mayest not hate thy wife: For no man hateth his owne flesh; shewing that he should not come neare blowes, but thinke his wrath too much.

Some husbands are wont to say, that they will rule their wiues whatsoever they be, or howsoever they came by them, and that it is in the hand and power of the husband, what, and of what qualities and conditions she shall be. True it is, that a great part of this doth rest and lie in the husband, so that he vnderstand as he ought to do, that marriage is the supreme and most excellent part of all amitie and friendship: and that it farre differeth from tyranny,

the which doth compell men to obey. Truly it may force the bodie, but not the will, in the which all loue and amitie doth consist and stand: the which if it be drawne and forced, doth resist and bow like a Palme tree to the contrary part. And the husband may assure himselfe, that there cannot be any quiet marriage or vnitie, where he and his wife do not agree in will and minde: the which two, are the beginning and seate of all amitie and friendship. And such husbands as do bragge, and thinke themselves able to rule and ouer-rule their wiues, by that time they haue proceeded and gone a little further, they shall well feeble and perceiue themselves to be beguiled, and finde that thing to be most hard and intricate, the which to be done, they esteemed most light and easie.

Some husbands there be, that through euill and rough handling, and in threatning of their wiues, haue and vse them not as wiues, but as their seruants. And yet surely they are but very fooles, that iudge and thinke matrimony to be a dominion. For such as would be feared, do afterwards pitiously lament and complaine, that they can find no loue in their wiues, whose loue and amity through their owne crueltie and hard dealing, they haue turned into hatred. And whereas at the beginning, they gloried and cracked thus cruelly that they were their wiues maisters, they haue now purchased vnto themselves a most miserable and lamentable life in
time

of Household government.

time to come; all loue and pleasure being now cast aside, and compassed with feare and suspicion, hatred and sorrow.

Surely, if a husband (as nature, reason, and the holy Scriptures do witnesse) be the head ouer his wife, and God their Father, there ought to be betweene them such society and fellowship, yea and greater, then is betweene the father and the sonne; and not such as is betweene the maister and the seruant.

And amongst many reasons that may be vsed, to perswade the husband and wife to liue together, louingly, quietly, and Christianly, this is not the least; namely, that neither of them is certaine how long they shall liue together: & then the partie that ouer-liueth, and purposeth to marrie againe, hauing bene churlish, froward, &c. with his former wife; or she with her first husband: their so hard dealing one with the other before, being knowne, will (no doubt) be an occasion that they shall not speed, and match so well as otherwise they might, if they had behaued themselues peaceablie and dutifully in their first marriage.



*what the dutie of a wife is toward
her husband.*



His duty is comprehended in
these points;

First, that she reuerence her
husband.

Secondly, that she submit her-
selfe, and be obedient vnto him.

And lastly, that she do not weare gorgeous
apparell, beyond her degree and place, but that
her attire be comely and sober, according to
her calling.

The first point is proued by the Apostles,
Peter and Paul; who set forth the wiues duties
to their husbands, commanding them to be o-
bedient vnto them, although they be prophane
and irreligious, yea, that they ought to do it so
much the more, that by their honest life and
conuersation, they might winne them to the o-
bedience of the Lord.

Now for so much as the Apostle would haue
Christian wiues, that are matched with vngod-
ly husbands, and such as are not yet good
Chri-

1. Pet. 3.1.
Ephes. 5.22.
Col. 3.18.
1. Cor. 7.1.

of Household government.

Christians, to reuerence and obey them: much more should they shew themselves thankfull to God, and willingly, and dutifully performe this obedience and subiection, when they are coupled in marriage with godly, wise, discreet, learned, gentle, louing, quiet, patient, honest, and thrifty husbands. And therefore they ought euermore to reuerence them, and to endeavour with true obedience and loue to serue them; to be loth in any wise to offend them, yea, rather to be carefull and diligent to please them, that their soule may blesse them.

*Wives must be
seruiceable &
obedient vnto
their husbands
and stand in a
reuerend awe
of them.
Ephes. 5. 24.*

And if at any time it shall happen, that the wife shall anger or displease her husband, by doing or speaking any thing that shall grieue him, she ought neuer to rest vntill she haue pacified him, and gotten his fauour againe. And if he shall chance to blame her without a cause, and for that which she could not helpe or remedy, (which thing sometimes happeneth euen of the best men) yet she must beare it patiently, and giue him no vncomely or vnkind word for it; but euermore looke vpon him with a louing and cheerefull countenance; and so rather let her take the fault vpon her, then seeme to be displeased.

Let her be alwaies merry and cheerfull in his company, but yet not with too much lightnesse. She must beware in any wise of swelling, pouting, lowring, or frowning; for that is a token of a cruell and vnloving heart, except it be in respect

*Cheerefull in
countenance.*

Gen. 27. 9

respect of sinne, or in time of sicknesse. She may not be sorrowfull for any aduersitie that God sendeth: but must alwayes be carefull that nothing be spilt, or go to waſt through her negligence. In any wiſe ſhe muſt be quicke and cleanly about her husbands meate and drinke, preparing him the ſame according to his diet in due ſeaſon. Let her ſhew her ſelfe in word and deed wiſe, humble, curteous, gentle, and louing towards her husband, and alſo towards ſuch as he doth loue; and then ſhall ſhe leade a bleſſed life. Let her ſhew her ſelfe not onely to loue no man ſo well as her husband, but alſo to loue none other at all but him, vnleſſe it be for her husbands ſake, and the Lords.

Gen. 2. 23. 24.

Math 19. 5.

1. Cor. 6. 16.

Ephes 5. 31.

*How the wife ought to be-
haue her ſelfe
vnto her huſ-
band.*

Wherefore let the wife remember, that (as the Scripture reporteth) ſhe is one bodie with her husband; ſo that ſhe ought to loue him none otherwiſe then her ſelfe: for this is the greateſt vertue of a married woman, this is the thing that wedlocke ſignifieth and commandeth, that the wife ſhould reckon, to haue her husband for both father, mother, brother, and ſiſter, like as *Adam* was vnto *Eue*; and as the moſt noble and chaſt woman *Andromache* ſaid her husband *Hector* was vnto her:

*Thou art vnto me both father and mother,
Mine owne deare husband, and well beloued brother.*

And if it be true that men do ſay, that friendſhip maketh one heart of two: much more truly

of Household government.

truely and effectually ought wedlocke to do the same, which farre passeth all manner both of friendship and kindred. Therefore it is not said, marriage doth make one man, or one minde, or one body of two, but clearly one person; wherefore matrimonie requireth a greater dutie of the husband towards his wife, and the wife towards her husband, then otherwise they are bound to shew to their parents. The Apostle biddeth, *To reioyce with them that reioyce, and weepe with them that weepe.* With whom should the wife reioyce, rather then with her louing husband? Or with whom should she weepe and mourne, rather then with her owne flesh? *I will not leaue thee,* saith *Elisha* to *Eliab*: so she should say, I will neuer leaue him till death. *Beare one anothers burthen* (saith *Paul*) Who shall beare one anothers burthen, if the wife do not beare the husbands burden? Wicked *Iezabel* comforted her husband in his sicknesse: and *Ieroboams* wife sought for his health, though she was as bad as he. God did not bid *Sarah* leaue her father and cuntry, as he did bid her husband, yet because he bad *Abraham* leaue his, she left hers too: shewing, that she was content not onely to be his play-fellow, but his yoke-fellow too. Beside a yoke-fellow, she is called an helper, to helpe him in his labours, to helpe him in his troubles, to helpe him in his sicknesse, like a woman physition, sometime with her strength, and sometime with her

Rom. 12. 15.

2. King. 2. 6.

Gal. 6. 2.

1. King. 21. 5.

1. King. 14. 4.

Gen. 12. 1.

Gen. 2. 18.

A godly Forme

- 1. Cor. 1. 27.** her counsell. For as sometime God confoundeth the wise by the foolish, and the strong by the weake; so sometimes he teacheth the wise by the foolish, and helpeth the strong by the weake. Therefore *Peter* saith, *Husbands are wonne by the conuersation of their wines*. As if he should say, sometime the weaker vessell is the stronger vessell. *Abraham* may take counsell of *Sarah*, as *Naaman* was aduised by his seruant.
- 1. Pet. 3. 1.** The *Shunamites* counsell made her husband receiue a Prophet into his house: and *Hesters* counsell made her husband spare the Church of the *Iewes*: so some haue bene better helpe to their husbands then their husbands haue bin to them: for it pleaseth God to prouoke the wise with the foolish, as he did the *Iewes* with the Gentiles. Beside an helper, she is called a comforter too; and therefore the man is bid to reioyce in his wife: which is as much to say, that wiues must be the reioycing of their husbands,
- 2. King. 5. 3. & 49.** euen like *Dauids* harpe to comfort *Saul*. A good wife therefore is knowne, when her words, and deeds, and countenance, are such as her husband loueth. She must not examine whether he be wise or simple, but that she is his wife, and therefore being bound she must obey: as
- Heb. 7. 3.** *Abigail* loued her husband, though he were a foole, churlish, and euill conditioned. For the wife is as much despised for taking rule ouer her husband, as he for yeelding it vnto her. Therefore one saith, that a mankind woman is
- Deut. 32. 21.**
- Rom. 10. 19.**
- Prou. 5. 18. 19.**
- 1. Sam. 16. 23.**
- 1. Sam. 25. 3.**

of Household government.

a monster, that is, halfe a woman & halfe a man. It becometh not the mistresse to be maister, no more then it becommeth the maister to be mistresse: but both must faile with their own wind, and both keepe their standing.

Lastly, we call the wife huswife, that is, housewife, not a street-wife, one that gaddeth vp and downe, like *Thamar*: nor a field-wife, like *Dinah*: but a house-wife: to shew that a good wife keepes her house: and therefore *Paul* biddeth *Titus* to exhort women that they be chaste, and keeping at home: presently after chaste, he saith, *keeping at home*, as though home were chastities keeper. And therefore *Salomon* depainting and describing the qualities of a whore, setteth her at the doore, now sitting vpon her stall, now walking in the streets, now looking out of the window, like cursed *Iezabel*, as if she held forth the glasse of temptation, for vanity to gaze vpon. But chastitie careth to please but one, and therefore she keepes her closet as if she were still at prayer.

The Angell asked *Abraham*, *Where is thy wife?* *Abraham* answered: *She is in the tent.* The Angell knew where she was, but he asked, that we might see how women in old time did keepe their tents and houses. It is recorded of the *Shunamite*, that she did aske her husband leaue to go vnto the Prophet, though she went to a Prophet, and went of a good errand, and for his cause as much as her owne, yet she thought it not

Gen. 38. 4.

Gen. 33. 1.

Why wiues are called huswiues.

Tit. 2. 5.

Pro. 7. 12.

2. King 30.

Gen. 18. 9.

2. King. 4. 32.

A godly Forme

not meete to go farre abroad without her husbands leaue.

Ephes. 5. 22. 23.
1. Cor. 11. 3.
14. 34.
Gen. 18. 12.
1. Pet. 3. 6.
Ephes. 5. 24.
Gen. 3. 1.
1. Tim. 2. 14.

The second point is, that wiues submit themselves, and be obedient vnto their owne husbands as to the Lord, because the husband is by Gods ordinance the wiues head, that is, her defender, teacher and comforter: and therefore she oweth her subiection to him, like as the Church doth to Christ: and because the example of *Sarah* the mother of the faithfull, which obeyed *Abraham* and called him Lord, moueth them thereunto. This point is partly handled before in the first point, as also in the duty of the husband to the wife. As the Church should depend vpon the wisdom, discretion and will of Christ, and not follow what it selfe listeth: so must the wife also submit and apply her selfe to the discretion and will of her husband: euen as the gouernment and conduct of euery thing resteth in the head, not in the bodie. *Moses* writeth, that the Serpent was wise aboue all beasts of the field: and that he did declare in assaulting the woman, that when he had seduced her, she might also seduce and deceiue her husband. Saint *Paul* noting this, among other the causes of the womans subiection, doth sufficiently shew, that for the auoiding of the like inconueniences, it is Gods will that she should be subiect to her husband, so that she shall haue no other discretion or will, but what may depend vpon her head. The Lord also by *Moses* saith the same: *Thy desire*

of Household government.

desire shall be subiect to thy husband, and he shall rule over thee. This dominion ouer their wiues will doth manifestly appeare in this, that God in old time ordained, that if the woman had vowed any thing vnto God, it should notwithstanding rest in her husband to disauow it: so much is the wiues will subiect to her husband. Yet it is not meant, that the wife should not employ her knowledge and discretion which God hath giuen her, in the helpe, and for the good of her husband: but alwayes it must be with condition to submit herselfe vnto him, acknowledging him to be her head, that finally they may so agree in one, as the coniunction of marriage doth require. Yet as when in a Lute or other musicall instrument, two strings concurring in one tune, the sound neuerthelesse is imputed to the strongest and highest: so in a well ordered household, there must be a communication and consent of counsell and will betweene the husband and the wife: yet such, as the counsell and commandement may rest in the husband. True it is that some women are wiser and more discreet then their husbands: as *Abigail* the wife of *Nabal*, and others. Whereupon *Salomon* saith: *A wise woman buildeth up the house: and blessed is the man that hath a discrete wife.* Yet still a great part of the discretion of such women shall rest in acknowledging their husbands to be their heads, and vusing the graces that they haue receiued of the

Num. 30. 7.

Pro. 14. 1. & 18. 22. & 19. 14. & 31. all.

A godly Forme

the Lord, that their husbands may be honored, not contemned, either of them or of others: which falleth out contrarie, when the wife will seeme wiser then the husband. So that this modestie and government ought to be in a wife: namely, that she should seldome speake, but to her husband, or by her husband. And as the voice of him that soundeth a trumpet, is not so lowd, as the sound that it yeeldeth: so is the wisdom and word of a woman, of greater vertue and efficacie, when all that she knoweth, and can do, is, as if it were said and done by her husband. The obedience that the wife oweth to her husband, dependeth vpon this subiection of her will and wisdom vnto him: as 1. Peter 3. 6. Ephesians. 5. 33. Ester. 1. 12. So that women may not prouoke their husbands by disobedience, in matters that may be performed without offence to God: neither presume ouer them, either in kindred or wealth, or obstinately to refuse in a matter that may trouble household peace and quiet. For disobedience begetteth contempt of the husband, and contempt wrath, and is many times the cause of troubles betweene the man and the wife. If the obedience importeth any difficultie, she may for her excuse gently propound the same: yet vpon condition to obey (in case the husband should persist in his intent) so long as the discommoditie importeth no wickednesse. For it is better to continue peace by obedience, then to breake it

of Household government.

by resistance. And indeed it is naturall in the members to obey the conduct and government of the head. Yet must not this obedience so farre extend, as that the husband should command any thing contrary to her honour, credit, and saluation, but as it is comely in the Lord: Colos. 3. 16. Ephes. 5. 12. Therefore, as it were a monstrous matter, and the meanes to overthrow the person, that the body should in refusing all subiection and obedience to the head, take vpon it to guide it selfe, and to command the head: so were it for the wife to rebell against the husband.

Let her then beware of disordering and perverting the course which God in his wisdom hath established: and withall let her vnderstand, that going about it, she riseth not so much against her husband, as against God: and that it is her good and honor to obey God in her subiection and obedience to her husband. If in the practise of this dutie she find any difficultie or trouble, through the inconsiderate course of her husband, or otherwise; let her remember, that the same proceedeth not of the order established by the Lord, but through some sin afterward crept in, which hath mixed gall among the hony of the subiection and obedience that the woman should haue enjoyed in that estate, wherein, together with *Adam*, she was created after the Image of God. And so let her humble her selfe in the sight of God,
and

A godly Forme

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A godly Forme

and be well assured that her subiection and obedience is acceptable vnto him: and that the more that the image of God is restored in her and her husband through the generation of the holy Ghost, the lesse difficultie she shall find in that subiection and obedience, as many in their marriage haue in deed tried, to their great contentment and consolation.

Further there is a certaine discretion and desire required of women, to please the nature, inclinations, and manners of their husbands, so long as the same import no wickednesse. For as the looking-glasse, howsoeuer faire and beautifully adorned, is nothing worth if it shew that countenance sad which is pleasant, or the same pleasant that is sad: So the woman deserueth no commendation, that (as it were) contrary-ing her husband, when he is merry sheweth her selfe sad, or in sadnesse vttereth her mirth. For as men should obey the lawes of their Cities, so women the manners of their husbands. To some women a becke of her husband is sufficient to declare that there is somewhat amisse that displeaseth him, and specially if she beare her husband any reuerence. For an honest Matron hath no neede of any greater staffe, but of one word, or one fowre countenance. Moreover, a modest and chaste woman that loueth her husband, must also loue her house, as remembering that the husband that loueth his wife, cannot so well like of the sight of any tapestry,

of Household government.

tapestry, as to see his wife in his house. For the woman that gaddeth from house to house to prate, confoundeth her selfe, her husband and family: Titus 2. 5. But there are foure reasons why the woman is to go abroad. First, to come to holy meetings, according to the duty of godlinesse. The second, to visit such as stand in need, as the duty of loue and charitie doth require. The third, for employment and prouision in household affaires committed to her charge. And lastly with her husband, when he shall require her. Gen. 20. 1. &c. The euill and vnquiet life that some women haue, and passe with their husbands, is not so much for that they commit with, and in their persons, as it is for that they speake with their tongues. If the wife would keepe silence when her husband beginneth to chide, he should not haue so vnquiet dinners, neither she the worse supper. Which surely is not so: for at the same time that the husband beginneth to vtter his griefe, the wife beginneth to scold and chafe: whereof doth follow, that now and then most vnnaturally they come to handy-gripes, more beast-like then Christian-like: which their so doing is both a great shame and foule discredit to them both. The best meanes therefore that a wife can vse to obtaine and maintaine the loue and good liking of her husband, is to be silent, obedient, peaceable, patient, studious to appease his choler if he be angry, painefull, and diligent in looking to her

The wife must keepe a good tongue.

When the wife doth hold her peace, she keepes the peace.

The cause of domesticall combats.

Silence becometh a woman.

A godly Forme

Lacke of
knowledge of
Gods word, is
the principall
cause why
wiues do not
their duties to
their husbands

businesse, to be solitary and honest. The chiefe and speciall cause why most women do faile in not performing this duty to their husbands is, because they be ignorant of the word of God, which teacheth the same and all other duties: and therefore their soules and consciences, not being brought into subiection to God and his word, they can neuer vntill then yeeld and performe true subiection and obedience to their husbands, and behaue themselves so euery way, as Christian wiues are in duty bound to do. But if wiues be not so dutifull, seruiceable and subiect to their husbands as in conscience they ought, the onely cause thereof for the most part is, the want and neglect of the wise, discreet, and good government that should be in the husbands: besides the want of good example that they should giue vnto their wiues both in word and deed.

For as the common saying is, such a husband such a wife. For so much as marriage maketh of two persons one; therefore the loue of the husband and wife may the better be kept and increased, and so continued, if they remember the duties last spoken of, as also not forget three points following.

One heart and
one will.

1. They must be of one heart, will, and mind, and neither to vpbraide or cast the other in the teeth with their wants and imperfections any wayes, or to pride themselves in their gifts: but either the one to endeavour to supply the others wants,

of Household government.

wants, that so they both helping and doing their best together, may be one perfect body.

2. It doth greatly increase loue, when the one faithfully serueth the other: when in things concerning marriage, the one hideth no secrets nor priuities from the other, and the one doth not vtter or publish the frailties or infirmities of the other, and when of all that euer they obtaine or get, they haue but one common purse together; the one locking vp nothing from the other: and also when the one is faithfull to the other in all businesse and affaires.

*How the loue
faithfulnesse,
and dutie of
married folke
may be kept &
increased.*

Likewise when the one hearkeneth to the other, & when the one thinketh not scorne of the other: and when in matters concerning the government of the house, the one will be counselled and aduised by the other; the one of them being alwayes louing, kind, courteous, plaine, and gentle vnto the other; in words, manners, and deeds.

3. Let the one learne euer to be obsequious, diligent, and seruiceable to the other in all honest things. And this will the sooner come to passe, if the one obserue and marke what thing the other can away withall, or canot away withall: and what pleaseth or displeaseth them, and so from thence-foorth to do the one, and to leaue the other vndone. And if one of them be angry, and offended with the other, then let the party griued open and make knowne vnto the other their grieve in due time, and with

They must secretly keepe no euill will in their minds, but tell their grieve.

Agodly Forme

discretion. For the longer a displeasure or euill will rages in secret, the worse wil be the discord. And this must be obserued, that it be done in a fit and conuenient time: because there is some season in the which if griefes were shewed it should make great debate. And if the wife would go about to tell or admonish her husband when he is out of patience or moued with anger, it should then be no fit time to talke with him. Therefore *Abigail* perceiuing *Nabal* her husband to be drunke, would not speake to him vntill the morning. Both the husband and wife must remember, that the one be not so offended and displeased with the manners of the other, that they should thereupon forsake the company one of another: for that were like to one that being stung with the Bees, would therefore forsake the hony.

And therefore no man may put away his wife for any cause, except for whoredome, which must be duly prooued before a lawfull Iudge. But all godly and faithfull married folkes are to commend their state and marriage to God, by humble and feruent prayer, that he for his beloved Sonnes sake would so blesse them and their marriage, that they may so Christianly and dutifully agree betweene themselves, that they may haue no cause of any separation or diuorcement. For like as all manner of medicines (& specially they that go nighest death, as to cut off whole members, &c.) are very loathsome and terrible:

euen

Sam. 25. 36.
7.

Cor. 7. 10. 11
2. 13. 14. 15.
6.

Mat. 19. 6.

Mat. 19. 9.

Luke 16. 18.

of Household government.

euē so is diuorcement indeed a medicine, but a perillous and terrible medicine. Therefore euery good Christian husband and wife ought with all care and heedfulnesse so to liue in marriage, that they haue no need of such a medicine. As the holy Scripture maketh mention of many wiues and women that were wicked and vngodly, as partly may be seene by these quotations, 1.King. 1.2. Prou. 7.27. and 22.14. and 25.24. and 27.15. Eccles. 7. 28. So contrariwise, the same sacred Scripture also commendeth vnto vs many women that haue bene deuout, religious, and vertuous; as partly is manifest by that which hath bene already said: and also by these places of Scripture, Ruth 2. 11. 1.Sam. 25.3. Pro. 14. 1. and 31. 10. Mat. 28.1.8.9.10. Luke 8.2.3. and 23. 55.56. Acts 1.14. and 17.4. and 9.36.39. 2.Ioh. 1.2. Tim. 1.5.

And whosoever shall obserue it in the reading of the word of God, shall find that it speaketh of the praise of as many, and mo good women then men. Yea, and I am perswaded that if at this day a due suruey should be taken of all the men & women throughout his Maiesties dominions, there would be found in number more women that are faithfull, religious, and vertuous then men.

Now if a wife be desirous to know how farre she is bound to obey her husband: the Apostle resolueth this doubt; where he saith, Ephesians 22. *Wives submit your selues vnto your husbands*

The wife ought to obey her husband in all things that be honest, and agreeable to Gods word.

A godly Forme

as to the Lord. As if he had said, wiues cannot be disobedient to their husbands, but they must resist God also, who is the author of this subiection: and that they must regard their husbands will, as the Lords will. But yet withall, as the Lord commandeth that which is good & right: so she should obey her husband in good and right, or else she doth not obey him as the Lord, but as the tempter. The first subiection of the woman began at sinne. For when God cursed her, for seducing her husband, when the serpent had deceiued her, he said, *He shall haue authoritie ouer thee.* And therefore as the man named all other creatures, in signe that they should be subiect to him, as a seruant which cometh when his maister calleth him by his name: so he did name the woman also, in token that she should be subiect vnto him likewise. And therefore *Assuerus* made a law, that euery man should beare rule in his owne house, and not the woman. Because she sinned first, therefore she is humbled most: and euer since, the daughters of *Sarah* are bound to call their husbands Lord, as *Sarah* called her husband: that is, to take them for heads and gouernours.

Gen. 3. 16.

Hest. 1. 20. 22.

Numb. 30. 7. 8

9.

1. Pet. 3. 6.

It is a speciall
dutie of a mo-
ther to giue
her children
suckle her selfe.

Amongst the particular duties that a Christi-
an wife ought to performe in her family, this
is one: namely, that she nurse her owne chil-
dren: which to omit, and to put them foorth to
nursing, is both against the law of nature, and
also

of Household government.

also against the will of God. Besides, it is hurtfull both for the childs body, and also for his wit; & lastly, it is hurtfull to the mother her selfe, and it is an occasion that she falleth into much sicknesse thereby.

First, nature giueth milke to the woman for none other end, but that she should bestow it vpon her child. We see by experience, that euery beast, and euery fowle is nourished and bred of the same that did beare it: onely some women loue to be mothers, but not nurses. As therefore euery tree doth cherish and nourish that which it bringeth forth: euen so also, it becometh naturall mothers to nourish their children with their owne milke. 1.Tim. 5.10.

Secondly, the examples of the Scriptures are many that proue this. As *Sarah*, who nursed *Isaack*, though she were a Princeesse; and therefore able enough to haue had others to haue taken that paines. Though she was a beautifull woman, and of great yeares, yet she her selfe nursed and gaue sucke to her sonne. Gen. 22. 7.

Also *Anna*, vnto whom the holy Ghost hath left it recorded (as a commendation,) that she nursed her owne sonne *Samuel*. 1.Sam. 1. 23.
Exod. 8.
Cant. 8.1.
Psal. 22.9.

So when God chose a nurse for *Moses*, he led the hand-maide of *Pharaos* daughter to his mother: as though God would haue none to nurse him but his mother. Likewise when the Sonne of God was borne, his Father thought none fit to be his nurse, but the blessed virgin his Mat. 2. 14.
Luke 2. 7. 12.

A godly Forme

1. Tim. 5. 10.

mother. It is a commendation of a good woman, and set downe in the first place as a principall good worke in a widow that is well reported of, if she haue nursed her children. And therefore such as refuse thus to do, may well and fitly be called nice and vnnaturall mothers: yea, in so doing they make themselves but halfe mothers, and so breake the holy bond of nature, in locking vp their breasts from their children, and deliuering them forth like the Cuckoo to be hatched in the sparrowes nest.

Thirdly, the childrens bodies be commonly so affected as the milke is which they receiue. Now if the nurse be of an euill complexion, as she is affected in her body, or in her mind, or hath some hidden disease, the child sucking of her breast must needs take part with her. And if that be true which the learned do say, that the temperature of the mind followes the constitution of the body, needs must it be, that if the nurse be of a naughty nature, the child must take thereafter. Yet if it be so that the nurse be of a good complexion, and of an honest behaviour, (whereas contrariwise, maidens that haue made a scape are commonly called to be Nurses) yet can it not be but that the mothers milke should be much more naturall for the child then the milke of a stranger. As by experience, let a man be long accustomed to one kind of drinke, if the same man change his ayre and his drinke, he is like to mislike it, as the egges

of Housbold government.

egges of a henne are altered vnder a hawke. Neuerthelesse, such women as be oppressed with infirmities, diseases, want of milke, or other iust and lawfull causes, are to be dispensed withall. But whose breasts haue this perpetuall drought? Forsooth, it is like the gowt, no beggers may haue it, but Citizens or Gentlewomen. In the ninth of *Hosea*, verse 14. drie breasts are named for a curse. What a lamentable hap haue Gentle-women to light vpon this curse more then others? Sure if their breasts be drie (as they say they are) they should fast and pray together, that this curse might be remoued from them.

And lastly, that it is hurtfull to the mothers themselues, both Physitians can tell; and some women full oft haue felt when they haue bene troubled with sore breasts: besides other diseases that happen to them through plentie of milke.

The wife is further to remember, that God hath giuen her two breasts; not that she should employ and vse them for a shew, or of ostentation, but in the seruice of God, and to be a helpe to her husband in suckling the child common to them both. Experience teacheth, that God conuerteth the mothers bloud into the milke wherewith the child is nursed in her wombe. He bringeth it into the breasts furnished with nipples; conuenient to minister the warme milke vnto the child: whom he endueth with
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A godly Forme

industrial to draw out the milke for his owne sustenance. The woman therefore that can suckle her child and doth it not, but refuseth this office and duty of a mother, declareth her selfe to be very vnthankfull to God, and (as it were) forsaketh and contemneth the fruite of her wombe. And therefore the brute beasts lying vpon the ground, and granting not one nipple or two, but sixe or seauen to their young ones, shall rise in iudgment against these dainty half-mothers, who for feare of wrinckling of their faces, or to auoyd some small labour, do refuse this so necessary a duty of a mother due to her children. The properties due to a married wife are, that she haue grauitie when she walketh abroad: wisdom to gouerne her house, patience to suffer her husband, loue to breed and bring vp her children, courtesie towards her neighbours, diligence, to lay vp, and to saue such goods as are within her charge: that she be a friend of honest company, and a greater enemy of wanton and light toyed. So then, the principall durie of the wife, is, first, to be subiect to her husband, Ephes. 5. 22. Colloss. 3. 18. 1. Pet. 3. 1. 2. To be chaste and shamefast, modest and silent, godly and discreet. 3. To keepe her selfe at home for the good gouernment of her family, and not to stray abroad without iust cause.

*Stepfathers &
stepmothers
their duties.*

Here it is not to be pretermitted, but we must say somewhat touching men and women that

be

of Household government.

betwix married, and so become step-fathers and step-mothers. Such husbands and wiues as marrie againe after the death of their first wiues, or first husbands, are carefully to remember that they do not displease their wiues or their husbands which they now haue, by ouermuch rehearsing of their first wife or first husband. For the course and condition of the world is such, that husbands and wiues do account and reckon things past better then things that be present. And the reason is, because no commoditie or felicitie is so great, but it hath some griefe and displeasure, and also some bitternesse mingled with it: which so long as it is present grieueth vs sore, but when it is once gone, it leaueth no great feeling of it selfe behind it: and for that cause we seeme to be lesse troubled with sorrowes and discommodities past, then with those that are present. Also age stealeth and commeth on apace, which causeth both men and women to be the lesse able to sustaine and endure troubles and griefes then before. Therefore such men and women as be twise married, and be wise and religious, ought not to esteeme their wife or husband which is dead, better then her or him which they enioy now aliue: remembering the common proverbe: That we must liue by the quicke and not by the dead: and that we must make much of that we now haue. Let the name of step-father and step-mother, admonish and put them in mind

The husband must so praise his first wife, & she her first husband, as it be not done to the offence or reproch of either to the other.

Jealousie, which is the suspecting of adulterie in the married parties, ought wisely and carefully to be suppressed in both parties without apparent matter

A godly Forme

The very name
of stepfather
& stepmother
teacheth them
their dutie.

1. King. 12. 13.
2. Sam. 2. 7.

mind of their duty towards the children of the one and the other. For step-father and step-mother, doth signifie a sted-father and a sted-mother, that is; one father and one mother dyeth, and another succeedeth and commeth in their stead and roome. Therefore to the end that both their loues may be sealed towards the children of the one and the other, they must remember, that they are sted-father and sted-mother; that is, in stead of their owne father and mother: and therefore they ought to loue them, to tender them, and to cherish them, as their owne father or mother did. You must not looke vpon them like *Rehoboam*, who told his people that he would be worse vnto them then his predecessor: for then the children will dislike of you, and turne from you, as his subiects did from him: but ye must come to them as *Dauid* came to the people after *Saules* death, who said, *Though your Maister Saul be dead, yet I will reigne ouer you*: So ye must say to them; though your father be dead, or though your mother be dead, yet I will be a father, or I will be a mother vnto you: so the children will loue you, as much as they did their dead father, or dead mother. For that man that is led with discretion, reason, and consideration, will reckon himselfe and his wife all one: And likewise, she will account her selfe and her husband as one. And therefore they ought to account both the children of the one and of the other as
com-

of Household government.

common to them both. For if friendship make all things common among friends, insomuch that they have loued & fauoured their friends children as their owne, how much more effectually and perfectly ought marriage to cause the same, which is the highest degree, not onely of friendship, but also of all bloud and kindred. But step-mothers do more often offend, and faile in this dutie then men, by reason that their affections be stronger then mens, and many times ouer-rule them: and therefore they are earnestly to be admonished and warned, that they shew to those motherlesse children no step-mothers friendship, but a right motherly kindnesse. Let the step-mother aduisedly consider, that God hath ordained and appointed her (instead of their owne mother) to be to them a right true mother, and not onely to regard them as children, but as orphane children, and that he requireth her to loue them, and to do them good as to her owne. What a griefe wold it be to her heart, if she should know now that her owne children whom she hath borne in her owne body, should (after her death) haue a step-mother that would be rigorous, churlish, and vnkinde vnto them? Doubtlesse those childrens mother that dead is, had vpon her death-bed no lesse care for her children. Let her therefore alwayes haue in minde this saying of our Sauour Christ: *As you measure vnto others, so it shall be measured to you againe:* that is, as the
step-

A godly Forme

step-mother doth intreate the children of her predecessor, so another wife may come after her, and intreate her children. For he that tooke away the first mother, and sent her, can take away the second mother, and send a third, which will not be like a stead-mother to hers, vnlesse she be like a stead-mother to these. Verily, a good woman will be vnto her husbands children, that which she may heare them call her so often, that is, Mother. For what Christian woman is so farre from all humanitie and naturall affection, that will not be moued and mitigated with this word Mother, of whom soeuer it be spoken? and chiefly of children, which cannot flatter, but speake euen so from their heart, as they would to their owne mother, of whom they were borne. How sweete is the name of friendship? how many iniuries, hatreds and displeasures doth it hide and put away? Then how much more effectually ought the sweete name of Mother to be, which is full of incredible loue? Therefore euery religious and louing wife will be mollified and moued in her heart and mind, when she shall heare her selfe named Mother by any of her husbands children.

Otherwise, she shall shew her selfe to be more vnnaturall and vnkind then the wilde sauage beast: for there is no beast so outragious and cruell, but if any other yong beast of her owne kind fawne vpon her, she will by and by shew
kind.

of Household government.

kindnesse and mildnesse vnto it. And shall not her husbands children make her kind & louing vnto them, when they call and speake vnto her, by the louing and sweete name of Mother?

3. The third and last point that appertaineth to the duty of wiues, is, that they do not weare gorgeous and sumptuous apparell, or broidered haire trimmed with gold: but that after the example of holy women which trusted in God, they be sober in outward apparell, & garnished and decked inwardly with vertues of their minds; as with gentlenesse, meeknesse, quietnesse, and chastitie; which indeed are most precious things in the sight of God.

As wiues ought to go comely, plainly, and handsomly in their apparell, so they must in any wise beware of pride, riot, or excesse therein.

This point is plainly spoken of by the Apostle to *Timothie* Chap. 2. vers. 10 in which place, he so flatly condemneth both the excesse and pride of apparell, as also the pompe, curiositie, and wantonnesse which women vse in trimming their heads; by plaiting, criping, broyding, curling, and curiously laying out, that no man can say more against it in few words, then he hath spoken to the vtter dislike thereof. For if a man should occupie himselfe, and giue liberty to his pen to write of the horrible abuse and excessiue pride that many women are guilty of in this behalfe, he should rather want time to write, then matter to deliuer.

Pride is hateful before God and man: be not therefore proud, for thou art but dust and ashes.

Therefore, such women as will not reforme themselves, we leaue them to the Lord; who (no doubt will in his appointed time, not onely seuerely

A godly Forme

seuerely punish them, but also their husbands for suffering this great wickednesse and dissolutenesse in their wiues, as he did the Iewes for the same sinne, as plainly may be seene in Esay 3. 16. &c.

Prou. 16. 18.

Titus 1. 3.

*Temperance in
apparell.*

For so it falleth out according to the common Prouerbe; that pride goeth before, and shame and destruction commeth after. And on the contrary part, we hope that such women as be true professors of Christ and his religion, will both attire and dresse their heads so decently, and also content themselves with such comely apparell, as best becometh their calling and degree; So as by their good example they may draw on other women to reforme themselves in this behalfe; and so rather come short of that which their abilitie and place would serue to main-
taine, then any way to exceed therein; to the slander of their profession.

And let them not so much regard what thing they would faine haue, but rather what they cannot well be without: so that whatsoever they haue no need of, is too deare of a farthing.

The



*The dutie of Parents towards
their children.*



His dutie consisteth in foure
points.

First, that fathers and mothers
do instruct and bring vp their
children (euen frō the cradle) in
the feare & nurture of the Lord.

*The dutie con-
taineth foure
points;*

*Namely in
teaching or
instructing
them in reli-
gion, in man-
ners, good ex-
ample of life,
and skill of an
occupation.*

Secondly, that they bring them vp in shame-
fastnesse, hatred of vice, and loue of all vertue.

Thirdly, that they be vnto their children ex-
amples of all godlinesse and vertue.

Fourthly that they keep them from idlenesse,
the mother of all mischiefes, and bring them vp
either in learning, or in some good art or occu-
pation, whereby they may get their liuing with
honestie and truth, when they shall come to age,
and yeares of discretion.

i. Touching the first point. Parents are to
be admonished; that they beare in minde, that
the cause why the Lord hath blessed them with
children, is: First, that they should be carefull to
see that their children be so vertuously brought
vp, that they may become Citizens of the
Church of God; so that whensoever they them-
selues shall die in the Lord, they may leaue
their

The first point.

A godly Forme

their children true worshippers of God in their place. But alas, there be few that haue any great care of this dutie.

It is to be remembred, that it is the fathers dutie, with all conuenient speed to present the child to baptisme, and there to giue the name vnto his child: as may appeare by the example, Luke 1.3. Gen. 21.3.

The children of Christians ought not to be called by any popish name.

We are neither better nor worse in respect of our names.

Iosua 10.3.

The name profiteth none in whom vertue is not conuincsed.

And it were a thing to be wished, that all parents, when, and at such time as God blesseth them with children, would giue them such names as are named and commended vnto vs in the holy Scriptures, to the end that when they come to yeares of discretion, they by hearing those names, may be excited and moued to follow the vertuous life and Christian conuersation of those men and women whose names they beare, which the holy Ghost hath commended them for, and contrariwise to eschue and auoide those faults and vices which are discommended in them. And yet we haue to remember, that those children which are named and called by, and after any of the names of the Patriarkes, Prophets, Apostles, or by the name of any other Saint, man or woman, are not any thing the better, because they haue such godly and Christian names, vlesse that they do imitate and follow them, in faith, vertue, and godly behauiour: so on the other side, they that be not called by such Christian names as are mentioned in the sacred Scripture, are not

not in respect of their names any thing the worse, having an assured faith in the merits of Christ his death, passion, and blood shedding, and leading their lives agreeable to the same. For as neither the reuenues, nor the glorious titles and names of ancestors, nor to descend of noble parentage, maketh men noble and renowned indeed, vnlesse they themselves be godly, honest, and wise: so neither the godly names, no nor yet the faith and vertue of the fathers, auaieth the wicked and vngodly children any thing at all, vnlesse they repent and become faithfull and godly, as they were. Let vs here consider, that so often as in the race of our life we do heare, or do speake of our name, it doth put vs in remembrance, first of Gods mercie shewed vnto vs in our baptisme: secondly, of our promise to God againe. And as in times amongst our ancestors, Infants had their names given them when they were circumcised, as appeareth in *Luke*, no doubt to this end, that *Luk. 1.59. & 2.21.* the circumcised should be admonished by the calling by their names, at what time and place they had their names giuen them, and would thinke that they are written in the number of the children of God, and ioyned in league with him, and made partakers of his couenant: so likewise after the same manner, must we that haue had our names giuen vs in baptisme, remember and beare in minde, that we are by grace adopted to be the sonnes of God, and

Proper names are also giuen vnto vs for this vse and end, that is, to distinguish betwixt man & man.

A godly Forme

receiued into his fauour, and therefore that we are Gods owne, and as it were his goods and riches, who beare his name as proper vnto him.

2. Secondly, they may assure themselves, that all their labour is lost which they bestow vpon their children, vnlesse they bring them vp in the feare of God, and oftentimes call vpon Gods helpe by earnest prayer, that he in mercy would vouchsafe to preserue them from the manifold snares, subtilties, and temptations of Satan, which their tender age is subiect vnto. We may heare many parents complaine of the disobedience of their children: but they do not marke and consider that they are iustly punished by God, for that they thinke by their own industrie and wit to make them good and vertuous, without Gods blessing, which they seldom or neuer call for in good earnest.

3. Thirdly, let them consider how noble a thing a child is, whom God himself hath shaped and formed in his mothers wombe, nourished, brought forth into the light, and indued with body and soule, to the end he should (as it were in a table) represent God his first patterne.

4. Fourthly, let them know that these things are to be dealt withall in order. Vnto the body they owe nourishment, bringing vp, apparell, and sometimes correction, that they may keepe children in awe. Vnto the soule they owe catechising, instruction, and doctrine: and that of two sorts; namely, of godlinesse, and of ciuilitie. By the

instructing,
correcting, &
prayer, make
good children,
and happy pa-
rents.

of Household government.

the one, they shall keepe a good conscience before God: by the other, they shall obtaine a good report among men. For these are the two principall points, which parents ought to be most carefull to plant in this life in their children, both which the Apostle comprehendeth in one verse, where he saith, Ephes. 1.4. *Ye fathers proue not your children to wrath, but bring them up in instruction, and information of the Lord.*

And therefore all parents are diligently to instruct and teach their children the first principles of Christ his Religion, so soone as by age they are able to perceiue and vnderstand the same, that they may (as it were) suck in godlinesse together with their mothers milke, and straight-ways after their cradle, may be nourished with the tender foode of vertue, towards that blessed life. To haue godly children (no doubt) is the greatest treasure that may be. For in the children do the parents liue, (in a manner) after their death. And if they be well instructed, catechised, and vertuously brought vp, God is honoured by them, the Commonwealth is aduanced; yea, their parents, and all other fare the better for them. They are their parents comfort, next vnto God, their ioy, staffe, and vpholding of their age: and therefore parents ought to begin betimes to plant vertue in their childrens breasts: for late sowing, bringeth a late, or neuer apt haruest. Young branches will bow as a man will haue them, but old trees

A godly Forme

will sooner breake then bow. And therefore, as arrowes are an excellent weapon of defence, to a strong and a mightie man that can shoot them with courage: euen so children godly brought vp, are a speciall protection and defence to their parents. And as the strong mans quiver the better it is furnished with chosen shaftes, the better defence he hath: so likewise, the more godly children their parents haue, the greater is their ioy and happinesse. Yea and further, as arrowes are at the commandement of the owner to be v-
sed: euen so children well taught, are at the commandement of godly parents.

*Deut. 6. 7. 8. &
4. 9. & 11. 19.
Psal. 78. 5. 6. 7
8.
Iosua. 4. 6.*

*Exod. 12. 26.
27.*

5. Lastly, let parents remember how many sinnes they commit and heape one vpon another, which do not their dutie in bringing vp their children as they ought to do. First, they transgresse the law of nature, which telleth all men, that their dutie is to bring vp their children godlily and honestly. Secondly, they sinne against God: for they despise the commandement and authoritie of God: for he commandeth that children should be brought vp religiously, and honestly; but he is a despiser of God, that refuseth to do as he is commanded. Thirdly, they offend against their owne credite and estimation. For Gods will is, that parents should (after a sort) be in his stead, so farre forth as pertaineth to outward discipline. But such make small account of this dignity, who neglect their dutie in this behalfe. Parents are further to vnderstand.

derstand, that it is their dutie to haue diligent care to haue their children taught to pray to God, and to rehearse the Apostles Creede, and the ten Commendements. For as by this exercise their hearts and mindes shall the rather be inclined to godlinesse and reuerence towards God; so as they increase in age, they shall euery day better then other, comprehend that which they learne, to their owne comfort, instruction, and saluation. Also, the tongue is called the glorie of man, because that besides all other reasons, by his speech he is discerned from the brute beastes; so it is meete, that so soone as the child can begin to speake, his tongue should be employed to glorifie God, by calling vpon him, and by learning some short Catechisme containing the principles and grounds of Christian religion; as also in repeating the will of God, in such sort as he will that we should serue and honour him.

If parents do note and perceiue any vice in their little ones, as swearing, lying, choller, enuie, filching, couetousnes, contempt of parents, readinesse to strike, and other like corruptions: it is their duty, diligently, and in time to reprove and correct them, as men vse to pluck vp weeds while they be yet yong, lest growing vp among the good seedes, they should hinder their growth, and choke them vp. By experience, we can see that mothers in swadling their little ones, do lay their limmes right, each in his place

place: likewise, if a child be giuen to be left handed, they chide him, yea, sometimes they bind it vp, or otherwise restraine the vse of it, that he may be accustomed to vse his right hand. Also, if the child haue some string vnder his tongue, they cut it, lest it should hinder his speech: much more then ought they to beware, that through their negligence the vices of the soule do not increase. For it is the dutie of the parents, euen in the infancie, to begin to shape and frame the soule vnto vertue.

It is also the dutie of parents to prouide that their children may learne, at the least to write and reade: for it may be vnto them a great helpe in the course of this life and a treasure of much greater account then mony. And therefore the negligence of many is sharply to be reprobued: besides that the performance of this dutie doth greatly binde their children vnto them. Neuerthelesse, the principall end thereof, should not haue respect to such commoditie, as the children may reape thereby towards the vse of this present life: but rather that they may reade the word of God to their comfort, and instruction to saluation. Also it were their parts to vse them daily to reade some Chapters of the holy Scriptures, thereby to incline and winne their affections to the word of God, to inure and acquaint them in the phrase of the holy Ghost, by little and little to learne the heauenly doctrine, to note the examples of
Gods

of Household gouernment.

Gods vengeance powred vpon the wicked and disobedient: and of his blessings vnto those that walke in his feare. Therefore if parents do looke that their children should obey them, then let them ioyne and accustome them to Gods word, which will redound much to their parents profit. If they cause their children to heare and read the holy Scriptures, therein they may learne, *Honour thy father and thy mother*: but if parents do otherwise, then they traine them vp in the Scriptures of diuels, whereout their children will learne most wicked things: but it is not so when they are instructed in the holy Scriptures. Parents therefore are diligently to apply themselves to this which God commandeth, and so often and earnestly commendeth vnto them: namely, to instruct their children in the knowledge and feare of God, and in the faith of Iesus Christ: Deut. 6. 6. 7. and 32. 46. Ephes. 6. 4. So also to teach them those things which they are to vse in their age. It is then great folly to linger children in the learning of vaine, trifling, and vnprofitable things, which as they grow in years they will contemne and forget. Parents can be carefull enough to bring vp their children in some course, trade, or other estate, wherein to get their liuings when they come to be men; and verily such fathers as do neglect that, are vnworthy to haue children. But as the soule is more precious then the body, so is the dutie of parents, in youth to traine vp their children in
the

A godly Forme

the practise of those things, wherewith in age, euen in this life, they may glorifie God, and be heires of the Lord. If parents want knowledge, or be vnwilling to take leisure to teach them; yet let them do as much for their childrens soules, and the life to come, as for their bodies and this present life. Parents that either cannot write and reade, or will not, or haue no time to teach their children, will yet send them to schoole: and such as would haue them learne some art or occupation or traffique, if themselves professe not the same, wherein they like to employ their children, they will yet put them to dwell with those that do professe the same, to the end they may learne. How therefore can parents excuse themselves, when their children remaine vntaught in those things that concerne the glory of God and life euerlasting? But howsoeuer it be, if they be neither able of themselves, nor do prouide to haue them taught by others, they shall be inexcusable in the sight of God: & the ignorance of the children, ingendring contempt of God, loue of the world, and neglect of heavenly felicitie, will crie out for euerlasting vengeance against their parents: so that if they account not their children as beastes without soule, or if they loue them with the due loue belonging to parents, let them declare their loue especially to the soule: the Christian instruction whereof surmounteth all worldly treasure.

Some say, it would be a great comfort for
them

of Household government.

them in heauen to know their neare kindred,
and consequently their children: and this com-
meth of naturall affection. But might it not be
a greater discomfort for them, euen in their life
time, to see them go to hell for want of instructi-
on? Some charge their children to be dull wit-
ted, and hard to be bowed, or brought to any
goodnesse or vertue. Albeit naturall inclination
be a great helpe to profiting, yet exercise and
custome to do well, is a mightie meanes to bend
and sharpe them that way: yea, euen such, that
by experience we find this old Prouerbe true:
Use overcometh nature: as the whelewright doth
by strength bow his timber, and letting it lie
long in that bent, it bideth crooked. Barren
ground well tilled, soyled, and sowed with
good seed, groweth fruitfull, and yeeldeth good
increase: iron weareth with handling: the wa-
ter by continuall dropping weareth the stone:
wilde beasts may be tamed; and wilde colts
by custome are brought to the saddle, and are
content to be led by the bridle: euen so the dul-
lest capacities may by instruction and custome
be fashioned to vertue. As contrariwise, the wit
most inclined by nature to vertue, may by bad
instruction and the conuersation of the wicked
be peruerterd, and grow vicious.

Parents therefore are herein to respect two
points: first, to begin to frame and bend their
children in their tender youth to vertue, remē-
bring that a seale entreteth deepest into softest
waxe.

waxe. They must be carefull that they do not speake or tell any foolish tales, baudie rimes, or vngodly speeches before their children, lest they infect their tender wits with follie and astonishment. Experience sheweth, that children will sooner learne any language by conuersation then elder folkes. Also that the yonger the twig is, the sooner it is bent or made straight.

Secondly, it is the parents dutie to restraine their children from haunting and conuersing with such as be vicious, peruerse, and wicked. And vndoubredly we see that they do soone learne villanous and vnseemely speeches, and malicious lewd actions, with their corruptions: and as the old Prouerbe saith, halting with the lame, they shall learne to halt. A child that naturally speaketh wel, by conuersing with such as corrupt their speech, shall degenerate and speake as badly. Tye a yong twig that is crooked, with a straight one that is stronger then it, and in growing it will become straight, and so continue when it is vndone. And contrariwise, a straight one tyed to that which is crooked, and stronger then it selfe, will grow and continue crooked.

Moreouer, parents when they meane to put forth their children to any trade or occupation, or to learning, then they ought carefully to see and enquire whether such as they thinke to place them withall, be religious and vertuous, and

of Household government.

and endued with the feare of God.

In the admittance of a seruant, the feare of some temporall or carnall inconuenience, causeth men to enquire of his, or her truth, honestie, or other qualities. Therefore if parents shall commit their child to the ordering and instruction of a maister, before they make enquirie of his honestie and Christian conuersation, they plainly shew, that they haue lesse care of the corrupting or infecting of their child with vice, then of some small inconuenience that might happen by an vn honest and vnthrifstie seruant.

When men buy an earthen pot, they sound vpon it, to see whether it be broken, lest they should be deceiued in a small peece of monie, yet do they not sound whether the maister to whom they commit their child be vicious, or vertuous: albeit by putting and placing him with one that is vicious and irreligious, they put him in danger of losse, both of body and soule.

Some do respect their friendship with some maisters rather then their vertue, and so do commit to them their children, lest they should be angrie for putting them to another.

These men do resemble and be like him, who being dangerously sicke, vseth the aduise of an ignorant Physition, that is his kinsman or familiar friend, for feare he should take offence if he should call another, albeit, without comparison,

parifon, more learned and skilfull.

If thou shouldest haue any weightie matter in law, wouldest thou rather commit thy cause to an ignorant and negligent attorney, because he is thy friend, then to him that were both diligent and learned? Making a voyage through some dangerous sea, wouldest thou in a tempest commit thy ship to a young Pilot, vnskilfull or drunke, because he is thy friend? What a foole art thou, that wilt not take the like care of the profit, honour, safetie, and saluation of thy childe?

Others commit their children either to him that will take them at the easiest rate, or by whom they may grow into greatest aduancement in the world, but neuer respect the hazard of their child, so they may either spare, or get worldly goods. Let them also be carefull to restraine their children from vice, and to inure and accustome them to vertue: and indeed the fathers that instruct, or cause their children to be instructed, do far excell such as onely do beget them; for of these they receiue life onely, of the other good and vertuous life. Yet parents ought not so much to relie and rest vpon the diligence of their childrens maisters, as neuer to care to vnderstand how they profit and go forward in learning and vertue: for the regard of such diligence would make the maisters more carefully to discharge their duties. And thereof came the Prouerbe; *The maisters eye fat*

of Household government.

teth the horse: and this, *The maisters eye is the fruitfulnessse of the garden.*

Vpon these sinnes ensue many punishments, both ghostly and bodily, as well in the parents, as in the children: yea, and in all the posteritie.

The holy Scripture giueth great commendation to sundry men and women, for their godly education, and vertuous bringing vp of their children: as to *Abraham*, for he commanded his sonnes and his household, to keepe the way of the Lord. So *Dauid* counselled his sonne *Solomon* to serue God with a perfect heart, and a willing mind. It is said also of *Cornelius*, that he feared God and all his household. Likewise of *Eunice* the mother of *Timothie*, that she nourished vp her sonne in the words of faith, and good doctrine. For where a vertuous and godly childhood goeth before, there a godly and vertuous age followeth after. Contrariwise, when the parents are not carefull to teach their children to know God, and to know themselves: when they do not breed them vp in virtue, nor reprove them when they do amisse, they then become corrupt in their vnderstanding, and abominable in their doing: ignorant and voide of all knowledge and grace, and of reuerence or feeling of nature.

If parents be desirous to haue their children vertuous and honest indeed, (as in conscience they ought) then they must be diligent and carefull

Gen. 18. 19.

1. Chro. 28. 9.

Aet. 10. 2.

2. Tim. 1. 5

Parents must performe their dutie to their children moderately, with great gravity and authority.

Which is done by example.

A godly Forme

Fruits are
wont to take
their shape &
nature of the
tree.

carefull to practise godlinesse & honesty themselves. For we see by experience, according to the common Prouerbe. *As the old cocke croweth, the yong learneth; such a father, such a sonne: & such a mother, such a daughter.* For like as when the head is well and sound, and also the stomacke pure from hurtfull humours, the bodie is commonly well affected: even so, where the head, or chiefe of any familie or household, is religious, and sound in the faith, and feareth God; it commonly goeth well with all the household.

What shall it auail for parents to teach their children honestie and modestie, when they themselves in their workes and behauiours do inuite them to wantonnesse and lewdnesse? Verball instruction, without example of good deedes, is a dead doctrine; and contrariwise, good examples are the life of instruction, to make it profitable and effectuell. If the example of parents be contrarie to their instructions, if they teach their children sobrietie, modestie, and chastitie, and yet themselves will follow drunkennesse, fowle & lasciuious speeches, gestures, and actions: it is as if with their tongues they should say, be vertuous, and by the hands leade them with them to all vice and corruption. So that wicked parents are wicked counsellors to their children. If we would take him to be a monster in nature, and vnworthy to liue in a Common-wealth, that should counsell his child to drunkennesse and fornication:

55808
of Household government.

tion: what shall we thinke of those, who committing such iniquitie, do by their example much more mightily put forwards their children to such abomination, then by word they are able? What account can those parents giue vnto God, who by their euill example haue drawne into hell their children, whom he deliuered to their charge to be giuen into heauen? Albeit such parents pittie not themselves, yet at least let them take pitie of their children; and not carrie them with them into euerlasting destruction. Such parents then deserue grievously to be reprooued, as shall vse any leude speeches, or shamelesse behauour: in briebe, any worldly or carnall actions in the presense of their children, to whom their examples may be as a dispensation to giue themselves to the like. As also, how can they forbid that in their children, which they themselves do commit? How can they correct them for the faults which they themselves vse? Albeit, children in respect and reuerence to their parents dare not reply and say; themselves do those things for the which they reprove them; yet will the neighbours or others obiekt it to their shame. Besides, their authority shall be so much the lesse, in that they declare in their workes and actions, that they allow that which they forbid in words.

If parents therefore desire that their instruction may be effected and yeeld fruite, let them

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declare

A godly Forme

declare the same in holy life and vertuous conversation: let them so order and gouerne themselves, that their children seeing the same, as it were in a glasse, may be restrained from dishonest speech, and wicked deeds; let them do as guides that shew the right way over foords and riuers, by going before those whom they leade: that their children (following the steps and examples of their parents) may conforme themselves to their vertues; and so with them, and by them, be led to saluation and life euerlasting.

Deut. 6. 5. 6. 7. For this cause *Moses* gaue commandement vnto the Iewes, that the Law might be kept in their families, that they might prosper in all that they went about. When *Obed-Edom* had receiued the Arke of God into his house, which signified true religion, the Lord blessed him and all his household. Whē the widdow of *Zarephthab*, in the dayes of *Eliab*, and the other widdow of Israel in the dayes of *Elisba*, had receiued the Prophets of God into their houses, who is ignorant how mightily and mercifully the Lord provided for them? When our Sauour Christ had restored the Rulers sonne to his health, the Ruler beleeued and all his family. After *Zachaus* had receiued Christ into his house and was conuerted, saluation came to the same household.

Act. 10. 44. To be short, when *Cornelius* the Centurion embraced the Gospell, his familie also beleeued & were baptized, and the holy Ghost fell vpon them all which heard the preaching. And how well

of Household government.

well that house was ordered, where *Timothie* 2.Tim.1.5. & was brought vp, his knowledge in the Scrip- 3.15. tures from a child can witnesse.

And this is also a point worthy to be remem- bred, that the Lord by his Prophet *Ezechiel*, calleth the children of the Israelites which they had begotten (*his children*,) because they were partakers of the Promises, and signed with the seale of the Couenant: and the Prophet calleth them, *The inheritance of the Lord*. *Ezech.16.20. 21.*

Such parents therefore as be Christians must know, that their children are also the children of God, and partakers of those blessings that are promised to them in Christ Iesus their Saviour: and therefore they shall do great iniurie to God himselfe whose children they are, if they shall not see them carefully brought vp in his feare: and much more, if they, as before time many haue done, bequeath them, & in a manner, consecrate & sacrifice them to the seruice of men, by thrusting the into Abbeyes, Munkeries, Fryeries, Nunneries, and Seminaries, there to be brought vp, and remaine in perpetuall bondage of ignorance, in superstition and idolatrie. *See more of this point in the use and necessity of catechizing.*

The second point is, that fathers and mothers do nourish and traine vp their children in shamefastnesse, hatred of vice, and loue of all vertue. *The second point.*

They be charged by the fift Commandement, to feede, to nourish, and to bring vp their children, to teach them the principles and seede of

A godly Forme

Leuit. 6. 20.
Exod. 12. 26.
Psal. 13. 14.
The proper du-
ty of good pa-
rents to their
children, is to
nourish them
liberly, to
keepe them
under obedi-
ence, and to
teach them
good manners.

Christian religion, to see they learne the Catechisme, to teach them to praise God before and after meales: as also to teach them by little and little, and by often repetitions, to vnderstand wherefore the Sacraments were instituted: to teach them manners how to behaue themselves decently in their going, in their speaking, and gesture of their bodies: how to order themselves reuerently in the Church, how abroad in all places, and towards all men in all honest companies; and so to begin some conscience in them. For it were better for children to be vnborne then vntaught.

Now contrary to this, is, when parents suffer their children to haue their will from the beginning: when they discourage and daunt them by seueritie, & by being too hasty with them, when they let the comon ignorance of the word to be rooted in them, and haue no care to frame them to learne truth and godlinesse; and so to prepare them to be apt to receiue profit from the publicke ministerie.

It is therefore meete for all fathers and mothers, if they will haue ioy of their children, that then they correct them when they do amisse, & keepe them in shamesfastnesse, hatred of vice, & loue of all vertue, according as the Wiseman in sundry places.

Prou. 23. 13.
Psal. 19. 18.
Psal. 119. 15. 17.
Psal. 12. 15.
Psal. 13. 24.

For as the common Prouerbe is, *birch breaketh no bones*; neither doth moderate correction bring danger of death: but oftentimes it bridleth

dleth & keepeth backe the child, that otherwise would run headlong into hell, and so is a meane to saue his soule.

For the fountaine of all vertue, and chiefe of all mans felicitie, is good instruction, and right bringing it. And contrariwise, children euill brought vp, bring shame and great heart-break to their parents.

As old *Elie* was corrected himselfe, for not correcting his sonnes; which is a notable example, necessary for all parents to imprint in their hearts: that they may see their children well taught and corrected, lest they procure the wrath of God to fall vpon the, as it did vpon this *Elie*, who honored his children aboue the Lord, and therefore the Lord cut him and them off. 1. Sam. 2. 13.
3. 12. 13.
14.
1. Kin. 1. 5. 6

For the comfort he had of his sonnes was this: the *Arke* (the witnesse of the Lords presence) was lost, thirty thousand of the people slaine, his two sonnes, *Hophni* and *Phineas* killed; himselfe, when newes thereof came vnto him, for sorrow fell backward and brake his necke: vpon this his daughter in law fell in trauell, and in trauell dyed; the remnant of his house were glad to craue and beg for a small peece of siluer and a morsell of bread.

Also, the two and forty children that mocked *Elisha* the Lords Prophet, saying: *Come vp thou Bald-head*: were rent in peeces with beares. Thus we see, that children vntaught and vnchastized, bring shame and confusion to their parents. 2. Kin. 2. 23.

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Let them therefore alwayes remember this, that they prouide, and bestow diligent labour, that their children be forthwith instructed in vertue and godlinesse, whilst their wits are yet voide from cares and vices, and whilst their age is tender and tractable, and their minds flexible, and readie to euery thing: for then they will keepe fast good lessons and vertuous precepts (if they be taught them.) For this is certaine, that we remember nothing so well when we be old, as those things we learne in young yeares.

u. 30. 25.
6. 6 7.

It shall be conuenient and profitable therefore, to handle the waxe straight way while it is moist: to season those earthen vessels with very good liquor, whilst they are new: to die, and litte the wooll, while it is faire and white, and not defiled with any spots. The Emmets or Pismires are not taught to gather into their holes or hillockes in Sommer, whereby they should liue in winter. Bees learne not to make their cells, to gather iuyce, and to make honey; but all these things be done by instinct of nature. So euery liuing thing, the lesse meete it is to learning, so much the more it hath of natieue prudence: but man neither can eate, nor go, nor speake, except he be taught. Then if fertile fields for want of tillage waxe barren; if trees being neglected, either bring forth no fruite, or else the same vnsauourie, without diligence or grafting and pruning; if dogs be vnmeet to hunt, the horse and oxen vnapt to the plough, except
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of Household government.

mans diligence be put thereto? how vile then and vnprofitable creatures would children become, except diligently and in due time they should be fashioned by good bringing vp? What a shame is this for any man, to take great care to haue his dog well taught, his horse well broken, his land well husbanded, his house goodly trimmed and richly furnished, and yet to haue his child shamefully rude in manners, and altogether voyd of all garnishing and instruction of vertue and godlinesse? What a great folly and madnesse is this, for a father to take great care and thought how to get money and possessions, and to haue no regard of his child, for whom the same is gotten? This is no lesse shame to heare, then if a man taking thought for the shooe, would set nought by the foote: or with great care and studie would prouide that there should be no fault in the chilles garments, not regarding the health of his body. This is (as the common saying is) to be penny wise and pound foolish: to saue a sticke, and burne a house: to saue a ioynt and lose the body. But oh vaine man, hast thou more care and desire to leaue thy sonne faire buildings, and full of lands, then for to instruct him in the way of godlinesse, and so leaue him a vertuous conscience? Hast thou rather a desire to hoord vp treasure for him, with *Mat. 6. 19,* rust and moth to be consumed, then to teach him the knowledge of God, which will not canker but last for aye? Most parents (a pitifull thing

A godly Forme

to remember) be louing to the bodies of their children, but their soules they care not for: they desire their welfare in this world, but they passe not what they shall suffer in the world to come. Yea fathers prouide lands, rents, reuenues, great annuities, fees and offices for their children here: but alas, few prouide or be carefull to haue them brought vp in vertue, and the feare of God. For the losse of their liues and bodies, they will sore bewaile and much lament: but the health and saluation of their soules they make no reckoning of. If they see them poore and sicke, they sorrow and sigh; but though they see them sinne, and greatly displease God, they are nothing grieued. It behooueth that parents do carefully obserue, vnto what vices their children are most inclined, and so by good meanes admonish and draw them from their sinne. As parents be carefull to prouide temporall things for their childrens bodies, which are transitory: so much more carefull ought they to be to prouide spiritual things for their soules. And as they be diligent to keepe the bodies of their children from fire and water when they be young: so much more they ought to take care, that their soules be not poysoned with vices, and false and erronious doctrine, when they come to yeares of discretion: and this is the most acceptable seruice that they can do to God. Children are called the fruite of their parents. Therefore, as a good tree is knowne by bringing forth good fruite:

Psal. 127. 2.

Mat. 12. 33.

55808
of Household government.

fruite: so parents should shew their goodnesse in the good education of their children, which are their fruit.

To teach a child in the trade of his way, as *Salomon* commandeth, *Prou. 22.6.* is, not onely to instruct him vnto godlinesse, but also vnto all other humane duties: wherefore this dutie then belongeth vnto parents, and they are bound to do it. For who should teach and in-*Reasons.* forme the childe, but they which haue the gouernment and commanding of him? But it is well knowne, that parents onely haue the gouernment and commanding of their children, or such as they shall procure for their better education, and therefore this charge and dutie lieth vpon them, and they must looke vnto it. Againe, this is apparent euen by the generall law of nature, which hath taught the very brute beasts to bring vp their young. And further, this dutie is yet enforced from the opportunitie of the thing commanded. For euen as a plant will sooner take nourishment, and thrue better in the soyle where it first grew or sprong vp, then in any other ground, because it liketh his owne soyle best: so children will sooner take instruction and good nourture from their parents, whom they best like, and from whom they had their first being, then from any other: and therefore you parents are in fault, if your children be not well taught. For whatsoever good commeth from the parent to the child, is naturall

A godly Forme

Gen. 5. 3.

naturall and kindly, no otherwise then the warme milke from the mothers dug: you shall sooner be heard of your children, then either the sage counsell of the ancient, or the forcible and moving speech of the learned. Lastly, the rule of iustice doth require, that euen as the first parent *Adam*, and so all other after him, haue bene a meane of falling to their posteritie, in the begetting of children in their owne image, which according to the law of creation, should haue bene borne Gods Image: so now in lieu of this, all parents should lend their hands to lift them vp againe, & neuer cease vntil they see in some measure the beauty of the first Image, and the vertue of the second *Adam*. This is confirmed by many testimonies of Scripture, as amongst other these do prooue. Deut. 4. 9. and 11. 18. 19. Ephes. 6. 4. Psal. 78. 5. And because this duty of parents, is many times committed to Schoolemaisters, to Maisters of families, to Dames, to Patrons, and Guardians, and such like: they must therefore vnderstand, whosoeuer they be, that they are bound by the voyce of the Almighty, to performe and to do the dutie of parents, to all such as are committed to their charge, as if they were their owne children.

Now, the vices which some parents commit, in not performing these duties before and after named, and ought of them to be eschued, are these.

First, the ignorance of the parents: as if they be

of Household government.

be so rude that they be not able to teach their children, then they greatly offend God in the breach of this so necessary a duty: and therefore they must indeuour to get so much nurture and knowledge, as that they may be able to instruct others vnder them.

The second vice is, the prophanenesse of many parents, who so they may prouide liuelyhood and necessaries for their children, they care for no more.

The third vice is committed of such poore parents, which make no great choise with what Maisters and Dames they place their children, so they may haue meate and drinke enough, and wages thereto competent, and are neither back-beaten nor belly-beaten, as they say. Alas, such poore children, while they serue for their belies, they may lose their soules, because they want godly maisters and dames to giue them wholesome instruction, to hold them in by good example, and to gouerne them continually in the feare of the Lord. Wherefore here let all parents learne, that it is their dutie to make choise of such maisters and dames for their children, as are godly and religious, wise hearted, such as are both able and well disposed, to traine vp youth in all good nurture and Gods seruice: and not onely this (for the greatest care of all lieth vpon the parents) but also they must so often as conueniently they may, repaire vnto them, and see how they profit, and hold them

Prov. 18. 21.

vp by their good counsell, and be carefull to intreate thole which haue the gouernment of them, to be good vnto them, in this chiefe point about the rest. For (as *Salomon* saith:) *Life and death is in the power of the tongue*: so we may well say, life and death is in the education of our children. If they be well brought vp, it shall be life vnto them: but if it be otherwise, they are trained vp to euerlasting death.

4. The fourth vice is, the fault of many maisters and dames, who make no further reckoning of their seruants, then they do of their brute beasts. For so long as their worke and businesse be well done by them, they care for no more and they will teach them no further then may serue for their owne turne and benefit: that is to be a profitable seruant vnto them. Such maisters make their seruants drudges to the world and the diuell: and the life of such youth dwelleth while it shooteth vp. All these sin and transgresse against the will and word of God, because they are contrary to good nurture and godly instruction. Parents must be very carefull that their children may learne some occupation, or profession of life: and this is either mechanical, which we call handicraft: or liberall, which is the learning of schooles: and the end of this is either to get their living honestly, and in Gods ordinance, or else, if they want no maintenance, to apply their profession and trade to the benefit of the Common-wealth. No childe

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of Household government.

what birth or stocke soeuer he be, ought to want
 this instruction and bringing vp. If thou say,
 my childe hath no neede of any trade: yet the
 Common-wealth and Gods Church hath need
 of him: for no man is borne for himselfe, but his
 friends will require one part, his kindred ano-
 ther, and his countrie the third. And if handi-
 crafts like thee not, thou hast the liberall Sci-
 ences, of which no man ever was yet ashamed,
 but many haue made them their crowne of glo-
 rie. *Saul* was annointed King, while he was see-
 king his fathers Asses: and *David* was taken
 from the sheepefold, to feede with his wife-
 dome, and gouerne with prudence, that ho-
 nourable people the children of Israel. And
 againe, we reade that those two famous Pro-
 phets, *Elisha* and *Amos*, the one was called
 from the plough, and the other from keeping
 of beasts: which examples do plainly teach vs,
 that the great and reuerent God despiseth no
 honest trade of life, be it neuer so meane, but
 crowneth it with his blessing, to draw all good
 minds to his holy ordinance. But now adayes,
 such is the pride of our hearts (a thing to be la-
 mented through all our land) that many gen-
 tlemens children may not be brought vp in any
 trade. Oh it is too base and beggarly for them:
 they must liue of their lands, they must main-
 taine their gentry: a small learning will serue
 their turne: but in the meane while this ordi-
 nance of God is neglected, what misery from
 hence

1. Sam. 9. 2.

Eccl. and. 16.

II.

Psal. 78. 70.

71.

1. Kin. 19. 19.

Amos 1. 2.

A godly Forme

hence ensueth? Who are the wasters of patrimonies? Who are the robbers and rousers in the Common-wealth? Who are the deflowers of maidens? Who are the defilers of matrons? Who are the corrupters of youth? and to speake in one word, who are the seedes-men of all mischief in our country, but these children of Gentlemen, who haue not bene taught and trained vp in learning, or some occupation, while they were young? For euen as a weed, if it grow in a ranke soyle, will waxe out of measure noysome: so these children coming of honourable and worshipfull parents, brought vp in ease, and pampered with the delights of gentrie, they waxe immeasurably vicious, and who may keepe them vnder? neither lawes, nor Magistrates, nor any other good meane.

*Good manners
in speech.*

First, parents must teach their children to vse faire speech, not onely towards themselves, but also towards others, and to call their betters by a reuerent and honourable name: 1. Sam. 25. 24. Marke 10. 17. Prou. 16. 24.

Secondly, to speake modestly and humbly of themselves: & this point of good manners they may learne of that wise matron *Abigail*, in 1. Sam. 25. 41. where we reade, that when she was sent for of *Dauid* to be his wife, she first bowed her selfe to the seruants, and then made this lowly answer to him that brought the message: *Behold, let thine handmaid be seruant to wash the feete of the seruants of my Lord.*

Thirdly,

of Household government.

Thirdly, to admonish them lovingly to salute their friends and acquaintance, and generally all others whom they take to be Christians and brethren: which consisteth in praying well to others, wishing health & prosperitie vnto them, Luke 1.28.40. 1.King.1.17.

Fourthly, to put them in mind to acknowledge a benefit where they haue receiued it, with giuing of thanks.

Fiftly, to teach them to confesse an offence where it is committed, with humble crauing of pardon. An example hereof they may haue in that vertuous and faire spoken matron *Abigail*, as they may reade in 1.Sam.25.23.&c. Oh that men and children saw what great dangers they draw vpon them by the neglect of this duty, and might preuent it: and also what gracious blessings they might procure, both to themselves and others by meanes of it, as this vertuous *Abigail* kept *Dauid* from shedding of innocent blood, saued her owne life with the liues of her familie; and in the end was receiued to be a Princes wife, for the wise carriage of her selfe in this matter.

Againe, parents must teach their children good manners, and ciuill behauiour, to rise vp to their betters, to vncouer the head, to make obeysance, to be curteous towards their equals, to be gentle and louely to their inferiours, and louing and kind to all: this is no lesse needfull for youth, then their meate and their drinke.

Also

A godly Forme

Also to admonish them, to giue their elders and betters leaue to speake before them: Iob 32. 45. That they keepe silence while their betters are in place, vntill they be spoken vnto, and then they must make answer in few words, without vnnecessary circumstances, and directly vnto the matter. And they may not be loud, babling, or hote in speech, but cold and milde: Prouerbes 17. Warne them that they do not interrupt or trouble others whiles they are in speaking: Prou. 19. 20. Wherefore if children will keepe the bounds of good manners, they must not be streperous or troublesome in talke, but they must obserue and take their due time and course: And if there be any thing spoken, vnto which they would willingly make answer, they must either curteously craue leaue of him that speaketh, or else they must carrie it in remembrance vntill their turne cometh to speake, which is the better of the twaine. And further, they must giue an entercourse of speech vnto others, and suffer others to speake by them: for there is a time to keepe silence, and so to heare others speaking: for he that will haue all the talke, passeth the bounds of good manners.

*Good manners
in gesture.*

Moreover, parents ought to teach their children how to frame their gestures to a reuerent and dutifull behauiour towards others: which consisteth in these points.

1. The first is, to meete those that are coming towards them. And of this they haue an example

of Household government.

example in holy *Abraham*: Genes. 18. 2. where it is said; *And he lifted up his eyes and looked, and lo, three men stood by him, and when he saw them, he ranne to meete them from the tent doore.* Againe, another example they may haue in king *Salomon*, sitting vpon his regall Throne: 1. King. 2. 19. *Bethsheba therefore went to King Salomon, to speake vnto him for Adoniah; and the King rose to meete her.*

2. The second is, to rise vp to elders and betters, when they passe by them. And this is taught, *Leuiticus 19. 23. Thou shalt rise vp before the hoar-head, and honour the person of the old man, and dread thy God; I am the Lord.* But here we must warne you of a great abuse, which (for the most part) is cōmitted in all Churches; and which tendeth to the high dishonour of God: which is this, that neither you your selues, neither your children, nor seruants, do know the time of your duties, but you will then rise vp to men, when both you and they, should kneele downe to God: as if one that is more honorable among you, shall come into the Church, while you are vpon your knees in prayer vnto God, presently you start vp, and leaue God, to reuerence men. Is this religion? Is this deuotion becomming Gods house? Is not this all one, as if a man should say, Stay God, here comes in my father, my maister, my worshipfull neighbour, and my good friend: to whom I am much beholden; I must do my dutie vnto him,

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A godly Forme

I must rise vp till he be past, and then I will come to thee againe.

What is this, but to preferre men before God? This doing plainely sheweth, that such are louers of men more then of God: and that such as take this dutie and reuerence vpon them, are robbers of Gods honour, and they shall answer him for it.

Is there no time to shew our duty towards men, but euen then when we are about Gods seruice? Why (know you) when man standeth before God, how honourable soeuer he be, he is but dung and filth, and not to be regarded, in comparison of him. And let parents learne this wisdom, that while they are taught their duties towards men, it is not to rob God of his worship; but there is an appointed time to euery dutie and purpose: as *Ecclesiastes* in his third Chapter. well admonisheth; *To all things there is an appointed time, and a time to euery purpose vnder heauen.* It is recorded of *Leuie*, to his eternall praise: *Deut. 33. 9.* that in Gods cause he said of his father and mother; *I see him not, neither knew he his brethren, nor his owne children:* Euen so beloued, our eyes and our minds, and deuotions, should be so fixed and intent vpon God when we are in his seruice, that we should not see nor regard any man in that while.

And againe, we reade in the second Chapter of the Gospell after *Saint Iohn*, of our Sauiour himselfe, who though he was the most dutifull child

Eccle. 3. 1.

of Household government.

child that euer was borne of woman, yet when he was about his fathers businesse, he said vnto his mother: *Woman, what haue I to do with thee?* *Ioh. 2. 4.* Which examples will teach vs, that when we are about Gods seruice, all other duties must sleepe, and be laid apart.

3. The third dutie of good manners to be obserued in their gesture, is to stand while their betters are sitting in place. Example of this we haue in holy *Abraham*, of his entertaining of the three strangers; as it is written, *Geneses 18. 8. And he tooke butter and milke, and the calfe which he had prepared, and set before them, and stood by himselfe under the tree, and they did eate.* Well may *Abraham* be called the father of the faithfull, for giuing his children so good example.

4. The fourth dutie is, to bend the knee, in token of humilitie and subiection: example of this, *1. King. 2. 19.*

5. The fift thing is, that they giue the chiefe place to their betters, and to offer the same to others in courtesie, *1. King. 2. 19. Luk. 14. 8. 9. 10. Prou. 15. 33. and 16. 18.*

6. Their last dutie is, to vncouer their head. And though we finde no example for this in holy Scripture, as being not vsed in those former times: yet seeing the thing is ciuill and comely, and one of the speciall courtesies of our dayes, we will confirme it also with the authoritie of Gods word, *Philippians 4. 1. Whatsoe-*

ner things are honest, whatsoever things are of good report, those things do. And againe, 1. Corin. 14. 40. *Let all things be done decently, and according to order.* Now this kind of ciuilitie, is both decent and according to order, as also honest, and of good report: and therefore warranted and commended by Gods word, and so worthie to be followed.

Therefore, if our children be not thus trayned vp in nurture while they be young, when they be old they shall be found so head-strong, that they will not be gouerned; but this consequent must needs follow, that all *order* shall be taken away, & then confusion must needs ensue.

For if nurture be neglected, then our elders and gouernours shall not be reuerenced: if they be not reuerenced, they will not be regarded: if they be not regarded, they will not be obeyed: and if they be not obeyed, then steps in rebellion, and euery one will do what he listeth.

These vices and great abuses are to be reformed, and with speed amended; not onely of many parents and maisters themselues, but also they must labour with all diligence, that they may be redressed and amended in their children and seruants. First, the grosse ignorance in the groundes of Christian religion, which yet remaineth in any parents, maisters, and their families, who giue themselues to sleep in the Church, to talke one with another, to turne ouer their
bookes

of Household government.

bookes there, and vsing of their owne priuate deuotions or prayers in the time of publike preaching and prayer: all which no doubt, are grieuous sinnes and transgressions: and besides many absent themselves from holy exercises, and especially vpon the Lords day: then lying in their beds, haunting of ale-houses and tauerne, ryding and going abroad about their worldly affaires, for pleasure and profit, being also weary whilst they be present at prayers and preaching, seldome do they preuent or come before prayers: Nay, many come in the midst thereof, to the great disturbance of the same, and others that are there: and some againe, before the Sermons are ended: other some after the prayers made, and before the singing of the Psalmes, and the vsuall blessing to be pronounced, depart thence, whereof they, as well as those that tarrie, should be partakers, posting also out of the Church as it were from a play, or may-game; as though they supposed that no more reuerence should be shewed there, then in other places: or that some part of diuine Service belonged vnto them and not vnto other some: whereas in very truth, euery one ought to be alike partakers of the whole.

And how should we look for any goodnesse from God, where this, that is the seed of all sin, and the nurse of all abominations, reigneth and swayeth so much?

Let such as are fathers and mothers, and haue

A godly Forme

Mat. 18. 10.

haue children, know in what sort they must be carefull for them. Their children are the good blessings of God, they be members of the body of Christ, and the sonnes of God. The kingdome of heauen belongeth to them. God hath appointed his Angels to guide and leade them, and to shield them from euill; and their Angels be in the presence of God, and do behold the face of their Father which is in heauen. They be fresh plants of the Church. Who knoweth what necessary instruments they may be in the house of God? It is not enough to feed them, to cloath them, and to nourish their bodies with necessary sustenance.

For the heathen do this, which know not God, and the sauage and brute beasts, and the birds, which haue no vnderstanding, they breed vp their yong ones, and are tender and painfull to prouide for them. The Asse though she be dull, the Beare and Lyon, though they be wilde and cruell, yet seeke they farre and neare to get wherewith to helpe their young. Therefore, if there be any, or can be any, which dorth forsake and leaue his owne, he is more beastly then the foolish Asse, and more vnnaturall then most cruell Beares, and Lyons, and Tygers.

Say. 5. 8.

But in this behalfe, men are for the most part ouer-carefull. For this cause many build their houses with bloud, and seeke possessions by iniquitie: they ioyne house to house, and field to field, and will dwell alone vpon the earth: they
oppresse

of Household government.

oppresse the poore and needie, and do wrong to the widdow and the fatherlesse; they make money their idoll, and spoile one another: and all to provide for their children.

This is the couer and cloake for all their mischiefes; they may not leaue their children vnprovided for. Vnhappy are such fathers, which in this sort care for their children, by the ruine and spoile of the needie and innocent, and so breake the Commandements of God; because their portion shall be with the wicked, in the lake that burneth with fire and brimstone. And vnhappie are their children, because they are partakers of their fathers wickednesse; and therefore shall also be partakers of punishment with them.

The Prophet *David* saith: *I haue seene the wicked strong, and spreading himselfe like a greene Bay-tree: yet he passed away, and so he was gone; and I sought him, but he could not be found.* His roote was deepe, his stocke strong, his branches broade, he spread ouer and shadowed the whole countrie, yet he passed away; he departed, his sonnes died, his house soone decayed, and his name was in little time quite forgotten. *Psal. 37. 35. 36.*

Oh, how much better then is it, to furnish the minds of our children, and to instruct them in godlines, to teach them to know God, to leade their life vertuously, and to rebuke them, and chastise them for ill doing?

Psal. 111. 10.

Prou 9. 10.

Psal. 119. 7. 8.

& 119. 105.

The beginning of wisdom is the feare of God. Let them then learne, what that good and acceptable will of God is. Shew them the way in which they should walke; that they go neither to the right hand nor to the left. The word of God is pure, and giveth vnderstanding to the simple: it is a light to their foote-steps; it teacheth those that are yong to amend their waies. For children by nature are darknesse, and cannot see, except they be enlightened with Gods word.

Prou. 22. 6.

And therefore *Salomon* sayeth: *Catechise a child in his youth, and he will remember it when he is old.* This is a right blessing which fathers and mothers give to their children, when they cause God to blesse them too.

Mat. 21. 15.

16.

Psal. 82.

When Christ came into *Ierusalem*, the yong children received him: They cried, *Osanna to the sonne of David, Blessed is he that cometh in the Name of the Lord.* Christ giveth witnesse of them: *By the mouthes of babes and sucklings, hast thou set forth thy praise.* The words of the little and simple children, were able to confound the wisdom of the Pharises. Thus were they taught from their cradle, so carefull were their godly parents over them.

Contrariwise, they cannot haue any wisdom that despise the way of the Lord. They become blinde and wicked, and abominable in all their wayes. They haue no sense, nor feeling of the will of God. They cannot know light from

of Household government.

from darknesse, nor God from *Belial*. Such were the childrē that derided *Elisha*, as also *Ab- 2.King. 2.13.*
solon; whose heart *Sathan* had so possessed with 2.Sam.16.15.
 the spirit of pride and ambition, that he went a- &c.
 bout to despoise his father from his kingdome.
 So also his brother *Adonijah* vsurped the king- 1.King. 1.5.
 dome of his father *David*.

Another care which a father ought to haue of his children is, to traine them vp in the study of vertue, and of a godly life. *Blessed are the pure in Mat. 5. 8.*
heart, for they shall see God. They which keepe not this way, are the children of wrath Herein standeth the whole profession of a Christian life. *For God hath not called us to uncleannesse, but vnto holi- 1.Thes. 4.7.*
nesse. This is the will of God, and this is our promise made vnto him, that we serue him in holinessse and righteousnesse all the dayes of our life, that we increase in vertue, and grow from grace Luk. 1.74.75.
 to grace.

A wise and louing father which sendeth his sonne on a dangerous iourney, either by sea or land, first instructeth him with aduise, and telleth him in what sort he shall auoide perils.

Take heed, (saith he) the way is dangerous which thou must passe. The sea is terrible, the waues rise vp as high as heauen, and by and by, thou shalt see a pit as low as hell. The sands may swallow thee, the rocks may destroy thee. Thou shalt passe by huge mountaines, and through a wildernesse, where theeues will assault thee. Thy heart will quake Thou shalt
 crie

A godly Forme

crie for succour, and find no man to helpe thee. In these and these places hath many a good mans child bene cast away. Oh take heede (my sonne,) thou art the stasse and comfort of mine age: if ought come to thee otherwise then well, I shall soone end my dayes in sorrow.

If a father be thus carefull that his child should escape worldly dangers, he must also be carefull of spirituall dangers, in which whosoever is lost, is lost for euer. Therefore thus, or to this effect, may he say to him: Oh my sonne, vnderstand what God hath done for thy sake. Take heed to thy selfe. The world is all ouer-strewed with snares. The diuell runneth and seeketh whom he may deuoure. Giue not ground to him, but resist him, and he will flie from thee. *Be strong in faith. The Name of the Lord is a strong tower of defence.* Call vpon him in the day of thy trouble, and he will deliuer thee. He will giue thee of his spirit. Take heed my sonne, and be not deceiued, let no wilfulnesse cast thee away. If sinners entice thee, be not a companion with them in wickednesse. Fashion not thy selfe to the likenesse of this world: for the world passeth away, and the lust thereof. He that loueth this world, the loue of God is not in him. Be not like vnto them that perish. Thou wast conceived and borne in sinne. Thou art by nature the child of wrath: but God made thee meete to be partaker of the inheritance of the Saintes in light, and hath deliuered thee from the power

1. Pet. 5. 8.

Iam. 4. 7.

Pro. 18. 10.

Psal. 50. 15.

Pro. 1. 10. 11

Rom. 12. 2.

1. Ioh 2. 15.

Psal. 51. 5.

Ephes. 2. 3.

Col. 1. 12. 13.

of Household government.

power of darknesse: and hath translated thee into the kingdome of his deare sonne: Receiue not this grace in vaine; but cast away the works of darknesse, and put on the armour of light. Be renewed in thy heart, and in thy spirit, that it may appeare I haue bene carefull for thee. Thus a carefull father seeketh to traine vp his sonne, & to nurture him. 2. Cor. 6. 1.
Rom. 13. 12.

Now there be some necessarie meanes and helpes, whereby godly parents may the more effectually and vertuously bring vp their children, according to the directions before spoken of, as these:

First, not to suffer their children and youth to haue their owne will: For *Salomon* saith, Prou. 11. 20. *They that are of a froward heart, are abominable vnto the Lord.* And againe, in the 29. Chap. verse 15. *A child set at libertie, maketh his mother ashamed.* But what will some be readie to answer in this case? Oh he may be broken of that time enough afterwards. But what saith the wiseman, Ecclesiastic. 25. 27. *Giue no passage to the waters, no not a little.* The heart of a child is as the violent waters. And as those which haue experience in keeping and repairing the sea bankes, can easily tell vs, that if the raging waues should be suffered to breake ouer but one tide, they should hardly in many dayes recover it againe: so if thou sufferest thy childs affections to haue the full swinge and course, yea but a small season, thou shalt hardly or neuer againe winne this

A godly Forme

this breach.

2. The second meanes is, moderation in diet; not to pamper children with too much meate, or that which is delicate, but to giue them that which is wholesome and sufficient, and no more. For excesse breedeth disease, both in body and mind, maketh them gluttons and drunkards, consumers of patrimonie, and this vice draweth a thousand more with it: and euen as the fattest soile bringeth forth the rankest weeds, so pampered children brought vp without due government and discipline, thrust forth the greatest and most ouergrowne vices.

3. The third helpe is, not to cloath them with costly apparell, or to attire them with new fashions. For this againe is contrarie to the nature of paines and labour, and stirreth vp pride. For euen as soft flaxe is soone on fire: so youthfull nature will soone be inflamed with this vice, as lamentable experience too much teacheth at this day. For, from whence commeth this disguised and monstrous apparell, but from wanton and dissolute education of youth? This is the speciall sinne of England, and if any thing be the ouerthrow of it (which God for his mercy turne away) it will be this: the land is too heauie of this sinne. For the pride of all nations, and the follies of all countries are vpon vs, how should we long beare them? *How art thou fallen from heauen, o Lucifer, sonne of the morning? And it shall be in the day of the Lords sacri-*

*Esay. 14. 12.
Zeph. 1. 8.*

of Household government.

sacrifice, that I will visit the Princes, and the Kings children, and all such as are cloathed with strange apparell.

4. The fourth helpe is reprehension, or chiding. And this is taught, *Prou. 19. 15. The rod, and correction giue wisedome.* Where by the rod, is vnderstood chastisement: and by correction, is vnderstood, chiding or reprehension. The want of this helpe was the vtter spoile and vndoing of *Adonijah*, as may be seene, *1. King. 1. & 2. Chapters.* And here we cannot but iustly find fault with most parents, who though they be somewhat carefull for their children while they be tender: yet when they be come to some years of discretion, as to fiftene or sixtene, which time is most fit for reprehension, because then by all reason it should soonest enter; and which time againe is most dangerous, because then our affections are most strong in vs, oh then they be growne to mens and womens estate, they may not be reprehended, they may not be disgraced. But know thou, oh wise parent, that so long as thou hast a child, so long thou art a parent: and so long as thou art a father, so long thou must carry a fatherly authoritie and power ouer him.

5. The fift helpe, is chastisement, and it may well be called a helpe, because where reprehension will not serue, that must helpe; and this must be vsed in order and method: as the skilfull Physicion will not giue his strong and bitter pill

A godly Forme

pill before his preparatiue, lest the working of it should be hindred by the stubburne and indurate obstructions: so the wise parent in curing his sonnes vices, must not strike before he hath reprehended or preadmonished: lest either he be too much cast downe and discouraged, or waxe obstinate. This kind of physicke as it is more strong then the former, so it hath a more forcible and excellent working. For great is the godlinesse in that seueritie by which the power of sinning is taken away. And againe, *Salomon* in the 22. of the *Prouerbes*, verse 15. saith more worthily: *Foolishnesse is bound in the heart of a child, but the rod of correction shall drive it away.* And againe in the 13. Chapter, verse 24. *He which spareth the rod, hateth his sonne,* that is, he is an enemy vnto him. Wherefore know thou this, ô thou father, that when thou seest thy sonne dangerously sicke with the disease of sinne, and doest not vse this helpe or remedie which God in his holy word hath prescribed vnto thee, thou art accessarie to thy childs death, as an enemy, and his blood shall be required at thy hands: because where thou mightest haue saued him, thou hast wilfully cast him away. For Gods loue (good parents) looke to your children.

Oh that parents had lesse carnall affection and more wisdom: for euery parent is blind in his owne children.

Oh, is it not a pitifull thing, that parents should

of Household government.

Should themselves make graues for their owne children, and burie them quicke without all compassion, and thinke they do well in it? And is it not a follie aboue all follies, that while the parent layeth his hand vpon his childs mouth, to keepe away the cold winde, he presseth it downe so hard, that he stranglenth him therewith? Thus many a father and mother in the world, haue killed their deare ones by their inordinate loue and cockering of them, and thus many poore infant must still be murdered, because parents will not be warned.

Parents are bound by the law of nature to loue their children: for what a crueltie were it, not to loue them that they haue begotten and borne? But yet wisdom requireth, that they somewhat dissemble and hide their loue, (specially to those children that be of some reasonable discretion) lest they should take boldnesse thereupon, to do what they list.

For if we well consider of mans nature, that it is euill euen from his birth, we shall then find the young child which lyeth in the cradle, to be both way-ward, and full of affections: and though his bodie be but small, yet he hath a great heart, and is altogether inclined to euill: and the more he waxeth in reason by yeares, the more he groweth proud, froward, wilfull, vnruilie, and disobedient. If this sparkle be suffered to increase, it will rage ouer, and burne downe the whole house. For we are changed

*Gen. 6. 5. &
8. 21.
Mat. 15. 19.*

A godly Forme

changed and become good, not by birth, but by education.

For like as planting and carefulnesse hath great power in all growing things: euen so hath education greater vertue and strength: yea, and better fruit, in the diligent bringing vp of their children.

Therefore parents must be warie and circumspect, that they neuer smile or laugh at any words or deeds of their children, done lewdly, vnhonestly, naughtily, wantonly, or shamefully, nor to kisse and commend them for so doing. For children will commonly accustome themselves vnto such things, as they shall see and perceiue to be pleasing and delightfull to their father and mother. Therefore they must correct, and sharply reprove their children for saying or doing ill, and make it knowne vnto them, that they be neither well pleased nor contented with their so doing, but that it greatly disliketh them. And againe on the other side, let them kisse and make much of them, whensoever they shall see or heare them do any thing that is a signe of goodnesse.

But such is the fond and too much cockering affection of some parents towards their children, that there is more need in these dayes, to teach and admonish them, nor to loue them too much, then to perswade them to loue them. For *Dauids darling*, was *Dauids traytor*.

And this is the manner of God, and his iust iudgement;

of Household government.

judgement; that when any father or mother be- 2.Sam.15.all,
& 18.35.
gins (as it were) to set their child, or any thing
else in the roome of God, and so loue the same
about him which gaue it, either to take away
the childe, or the thing, or else to take away the
parents, before they prouoke him too much.
For as the Ape doth (with too much embrac-
ing) well-neare kill her young whelpes: so
likewise, some vndiscreet parents, through im-
moderate loue, and ouer-much pampering and
cherishing, do vtterly spoile and marre their
children.

Therefore, if parents would haue their chil-
dren liue, they must take heed that they loue
them not too much: for the giuer is displeased,
when the gift is more esteemed then he.

We may see by experience, how that many *ill bringing*
children of good wit and towardnesse, are mar- *vp, is a cause*
red and spoyled for want of good education, *of marring*
and so get those vices from their tender yeares, *many which*
which all their life after, do for the most part *are of a good*
accompany them. *towardnesse*
and wit.

For when parents do either too much cocker
their children, or by their leud example allure to
naughtinesse, or neglect due instruction; what o-
ther thing (I pray you) can come to passe, then
which we see in trees, which from the beginning
being neglected, become crooked & vnfruitful?

Contrariwise, they that are pruned, erected,
ordered, and watered, with the hand and cun-
ning of the husbandman, are made straight, fer-

T

tile

A godly Forme

tile and fruitfull. So the manner of life, education, and custome, are of great importance to moue to vertue.

What a great folly is it in parents to toyle themselves, and be occupied in getting riches, and to be nothing carefull for their children, for whose sake riches are gotten? Assuredly, there can none more precious and better heritage be left vnto children, then if they be well and vertuously brought vp from their tender age, and be rightly instructed vnto vertue from their infancie. This patrimony remaineth with them continually, nothing at all subiect to the stormes and troubles of fortune. But we see two speciall causes why some parents do more negligently provide that their children be instructed, to wit, too much cockering, and niggardship.

*Two things
which much
hinder good
education.*

In cockering, mothers do more often offend, and specially those that haue but few children.

These do like as if some husband-man should refuse to till his field, because he hath but one onely. Who could suffer this mans follie and peruersenesse of iudgement?

Is it not much more to be tilled, because it is onely one?

Yes verily, that so the profit and increase of one, may recompence the want of many. Euen so after the same sort we may iudge it to be the dutie of mothers, so much more diligently to bring vp their children, by how much they are fewer.

But and

of Household government.

But we see what doth let mothers, that they loue their children more dearly then that they can suffer them to be an houre out of their sight: but this is cruell loue, so to loue their children, that they should be (as it were) giuen ouer of their mothers vnto all naughtinesse; of which peruerse and cruell loue, not a few shall suffer the iust punishment, which with great grieve of mind, and with teares shall be compelled to see the vnbrideled wantonnesse and vngraciousnesse of their children, vnto which they do now (all too late) go about to prouide a remedie.

On the other side, niggardship is oftentimes greater, then that parents will bestow the cost.

Whatsoever is spent vpon horse-keepers, or horse-breakers, fooles, minstrels, dogs, hawkes, &c: that some thinke well bestowed: but if they see any thing to be spent about instructing their children, they thinke all ill bestowed; and are much more carefull that an horse be well framed to vaulting & leaping, then that their child be well instructed to vertue.

This inconuenience cometh to the minds of children, if they be not well brought vp, that they become seruile, and lie open to all sin and naughtinesse.

For if a man leaue his field vntilled, he shall find it to haue brought forth fearne and thystles, and such vnprofitable weeds: after the same

A godly Forme

fort, if he shall leaue the wits of his children vnlooked vnto, and vnexercised, he shall be sure to reape most abundant fruite of wantonnesse and vngraciousnesse.

The holy Ghost, speaking in the Scriptures of foolish sonnes, as that he that begetteth such a one getteth himselfe sorrow, and that the father of a foole hath no ioy: Prou. 17.21. he meaneth it not so much of naturall fooles, or idiots, and such as are destitute of common reason, (although it is true, that is a lamentable iudgement of God, and a heauinesse to the parents of such a child) as of wicked children, such as either are ignorant in the word, or not knowing how to order one right step to the kingdome of God: or else hauing some knowledge, abuse it, to maintaine their carnall lusts and appetite.

For in this case as it would grieve parents to haue naturall fooles to their children, or such as either in some imperfection of nature, are dismembred, or deformed, and misfigured in the parts of their bodie: euen so much more should it grieve them to haue such children, as either for want of knowledge and heavenly wisdom, cannot walke in the feare of God, or abusing the knowledge giuen them, prostitute and giue themselves to all sinne and wickednesse.

It is marvellous how greatly parents can bewaile the want of one naturall gift, proceeding

of Household government.

ding of some imperfection, and how easily they can passe ouer without any griefe, the want of all spirituall graces, springing from corrupt education.

In like manner it is strange, that men can take the matter so heauily, when their children breake into such offences, as either haue open shame or ciuill punishments following them: and yet can make no bones, but passe ouer such sinnes as are against the maiestie of God, accompanied with euerlasting confusion, & vnspeakable torments.

Wherein, what doth the most part of men bewray, but their great hypocrisie, in that neither their ioy, nor their griefe is sound to their children; and that they loue themselues more in their children, then either their saluation or the glorie of God: the tender loue and care whereof (no doubt) did increase the sorrow of *David*, for the death of his sonne *Absolon*; who was not 2. Sam. 18. 33 so much grieued for the losse of a sonne, as for that vntimely end of his sonne, to whom the time of repentance, for his saluation and the glorie of God, was denied, which haply, if he had liued, his father *David* might haue reioyced in.

Let parents therefore learne to correct their affections to their children, and be grieued for ignorance, impietie, and sinnes; whereof either their carnall copulation, the not lamenting of their naturall corruption, the want of

A godly Forme

prayer, and holy seede, or prophane education, armed with the wrath of God, may be a most iust occasion.

Can parents hope for a holy posteritie? or do they maruell if the Lord crosse them in the children of their bodies, when they make as bold and brutish an entrance into that holy ordinance of the Lord, as is the meeting of the neighing horse with his mate? when being ioyned in that honourable estate of matrimonie, either as meere naturall men, without all knowledge of God, they beget their children: or as too carnall men, without the feare & reuerence of the Lord, neither bewailing their corruptions which they receiued of their ancestry, nor praying against their infirmities, which may descend to their posteritie, they abuse the marriage bed.

Lastly, when hauing receiued the fruite of the wombe, they haue no care by good and vertuous bringing vp, to offer it to the Lord, that their child by carnall generation, may be the child of God by spirituall regeneration.

Surely no: and yet men looking vp to God his prouidence and secret counsell, without all bethinking themselves of their corrupt generation, from which their children are descended, without all looking back into their wicked and godlesse bringing of them vp, will fret against their finnes, fume against their children: yea, often they will correct them, and that to serue
their

of Household government.

their owne corruptions, not so much grieved for that they haue sinned against God, as that they haue offended them.

Christians therefore must know, that when men and women, raging with boyling lust, meete together as brute beasts, hauing no other respect then to satisfie their owne carnall concupiscence, when they make no conscience to sanctifie the marriage bed with prayer, when they haue no care to increase the Church of Christ, and the number of the elect, it is the iust judgement of God, to send them either monsters, or naturall fooles, or else such as hauing good gifts of the mind, and well proportioned bodies, are most wicked, gracelesse, and prophane persons.

Againe on the contrary, we shall find in the word of God, that noble and notable men commended vnto vs for rare examples of vertue and godlinesse, were children asked and obtained of God by prayer.

Our first parents *Adam* and *Eue*, being humbled after the birth of their wicked sonne *Caine*, obtained a righteous *Abel*: of whom, when by his bloudie brother they were bereft, they receiued that holy man *Seth*. Gen. 4. 2. 25.

Abraham, begetting in the flesh, had a cursed sonne *Ismael*, but waiting by faith for the accomplishment of God his couenant, he obtained a blessed *Isaack*. Gen. 21. 2.

Jacob not content with one wife, according Gen. 30. 24.

A godly Forme

to the ordinance of God, was punished in his children: yet afterward being humbled, he receiued faithfull *Ioseph*.

1. Sam. 2. 9. *Elkanah* and *Hannah*, praying and being cast downe, had a *Samuel* that did minister before the Lord.

2. Sam. 22. 24. *David* and *Bethsheba* lamenting their sins, obtained *Salomon*, a man of excellent wisdom.

Luke 1. 13. *Zacharias* and *Elizabeth* fearing the Lord, receiued *Iohn* the Baptist, a fore-runner of Christ.

Looke what sinnes parents haue receiued naturally, without God his great blessing, without prayer and humbling themselues, they shall conuey them to their posteritie. And although the Lord granteth sometimes ciuill gifts vnto the children of naturall and carnall men: yet for the most part they receiue their naturall sinne.

But if the children of God, by regeneration do see into themselues, and lament their sinnes of generation, praying that their naturall corruptions may be preuented in their posterities; they shall see the great mercies of God, in some measure, freeing their children from the same.

Now when thou shalt see such sinnes to be in thy children, enter into thine owne heart, examine thy selfe whether they are not come from thee? Consider how iustly the hand of God may be vpon thee: and when thou wouldest be angry with thy childe, haue an holy anger
with

of Household government.

with thy selfe, and vse this and such like meditation with thine owne soule; Lord, shall I thus punish mine owne sinne, and that in mine owne childe? shall I thus persecute the corruptions of my ancestors? Nay, I see (ô Lord) and proue that thou art displeased with me, for the too carnall conception of my childe: I lay then in some sinne, I asked it not of thee by prayer: be mercifull vnto me (ô Lord) and in thy good time shew some pittie vpon my child.

Thus thinking, thou goest about to correct nature in thy childe, which he could not helpe, arming thy selfe with prayer, repenting with *Iacob*, thou shalt be so affected, as desirous to draw thy child out of sin, yet with the mildest meanes and least rigor.

And one thing is most wonderfull; that some will teach their children to speake corruptly, and do wickedly whilest they are young, and yet beate them for it when they are old.

Againe, some will imbolden their little ones to practise iniquitie towards others, which when by the iust iudgement of God, they afterwards exercise towards the parents themselves, they are corrected for it. And yet reason with these and such like men, for the euill education of their children, and they will answer: Do not we as much as is of vs required? we send our children to the Church to be instructed of the Pastor: and to the schoole to be taught of the maister: if they learne, it will be the better

A godly Forme

better for them: if not, they haue the more to answer for: what can we do more? But remember, ô man: consider ô woman, whosoever thus speaketh, that for sinnes sake, and the want of prayer, there may be a plague vpon the Pastors paines, and a curse vpon the teachers trauell.

Children profit more by good example in one month, then by instruction in a whole yeare.

If parents therefore would haue their children blessed at the Church, and at the schoole, let them beware they giue their children no corrupt example at home, by any carelesnesse, prophanenesse, or vngodlinesse: for when examples are set before childrens eyes, they are easily led away to that which is euill: otherwise, parents will do them more harme at home, then both Pastor and schoole-maister can do good abroad. For the corrupt example of the one, fighteth with the good doctrine of the other: which is so much the more dangerous, because that corrupt walking is armed with nature, & therefore more forcibly inclineth the affections of children to that side.

And further, experience teacheth vs, that children like or mislike more by countenance, gesture and behauiour, then by any rule, doctrine, or precept whatsoever.

Some there be, that will not haue their children taught vntill they be ten or twelue yeares old, because (as they say) at that age they haue but an apish imitation.

To whom we answer, that although they cannot then deeply discern, nor profoundly con-

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of Household government.

receiue things : yet how many things before these yeares, will they both receiue and remember?

And we demand, if children be apish in imitation and following that whilst they be young, which they will haue the habit, qualitie or propertie of when they be old, may they not much better do apishly good whiles they are young, which they may carefully do when they are old? Besides, let them go so vntaught, and they will grow so head-strong, that they will sooner be broken then bended: sure it is, that one stripe, or two words, will do more good to a child in time, then an hundred stripes afterward.

And here let parents be admonished of their vndiscreet correction; who do their children more harme in shewing a merrie countenance after their discipline vsed, then they do good by their chastisement of them whiles they do correct them.

Neither do we purpose to take away naturall affection, and a Christian kind of compassion in all our censures: for it is our great complaint of the brutish vnmercifulnesse of many parents here, but we would wish Christians to correct their vndiscreet affections herein by heauenly wisdom.

Neither are we so Stoicall, as to deny a more milde and affable kind of speech to be lawfully and conueniently vsed to children, and yet we wish it to be voyd of all vnseemely lenitie, and without all shew of foolish, vaine, and vnnecessary

cessary behauiour.

To be briefe, how needfull household gouernment is towards children, may appeare by the slender thriving, and small profiting either of religion or vertue, either in the Church or Common-wealth.

Speake men of discipline neuer so much, complaine they of the want of Church gouernment neuer so lowd, preach they, teach they neuer so much abroad, vnlesse they will begin discipline in reforming their houses, & giue religion some roome at home, they shall trauell much and profit little.

And surely, if men be carefull to reforme themselves first, and then their families: if their charge be greater then their circuites and prouinces wherein the Lord hath placed them, it were the best way to moue the Lord to bestow reformation & discipline on his Church among vs: and of all meanes that now may be hoped for, this seemeth best: for of particular persons, come families: of families, townes: of townes, prouinces: of prouinces, realmes: so that conueying discipline thus from one to another, in time, and that shortly, it would come in to the Church.

Well (we say) let there be neuer so good lawes in Cities, neuer so pure order in Churches, if there be no practise at home: if fathers of families vse not doctrine and discipline in their houses, and ioyne their helping hands to

Magi-

of Household government.

Magistrates and Ministers, they may indeed, but vniustly, as many haue done, complaine that their children are corrupted abroad, when they were before, and are still, corrupted and spoiled at home.

Alas, if parents (to whom the comfort of their children well brought vp, is a precious crowne) will not informe and reforme their children in the feare of God, how can hope sustaine these men, that others will performe this duty for them, to whom this charge doth farre lesse appertaine?

Lastly, let parents remember, that therefore they haue disordered and disobedient children to themselues, because they haue bene disobedient children to the Lord, and disordered to their parents when they were young: whereof because they haue not repented, the Lord punisheth their sinnes to others, with the like sinne to themselues.

Wilt thou know, thou father, how thou maist haue that blessing, to be the blessed father of a blessed seed? Wilt thou know, thou mother, how to auoyd that curse, to be the cursed mother of a cursed seed? Bring thy children within the compasse of the covenant, indeuour to make thy sonne the sonne of God, and thy daughter by nature, the daughter of God by grace: and remember that God on his part protested to father *Abraham*, that he was all sufficient for the accomplishment of his promise,

in

A godly Forme

in giuing him a blessed seede: and requested also on father *Abrahams* part, that he should walke before him, and be vpright.

Wilt thou then haue the one part of this couenant, that is, that God should blesse thee in thy seede? then remember also, that thou walke before the Lord, and be vpright.

Wilt thou haue thy children as the blessed seede of *Abraham*? teach them with *Abraham* the iudgements of the Lord: pray for them with *Abraham*, that they may liue in the light of the Lord: be readie to offer them with *Abraham*, that they may be an holy sacrifice vnto the Lord.

It is thou (ô man) (ô woman) that maist do thy child the greatest good, and the greatest harme: if thou prayest for them, and repentest for thy selfe, the Lord will blesse thy care, the Pastors paines, and the teachers trauell: but if thou despisest these duties, the Lord will denie thee these blessings, and the curse of God will fall vpon the childe, at home in thy house, abroad in the Church, and in the schoole.

And seeing the Lord hath promised, that he will be thy God, and blesse thy seede, if thou beest faithfull; thou mayest both hope that thou art of the faithfull, if thou hast a blessed seede: and feare that thou hast not as yet the blessing of the couenant, when thy seede is accursed.

Obiection.

But had not *Iacob* wicked children, and *Dauid*

of Household government.

and vngodly sonnes? and doth not daily experience teach vs, that wicked men haue godly children?

Yes; for besides the secret counsell of the *Answer.* Lord herein, we must know, that neither the promise of the Lord is so vniuersall, that every particular child of a faithfull man should be within the Couenant: or if of many there be but one blessed, the promise is performed: yea, which more is, though the faithfull man haue neuer a good childe, yet, if vnto a thousand generations, there be but one good, the Couenant is not broken. Neither must we tye the Lord his worke so much to man, that a good man may not haue an euill sonne, seeing though the Lord visit not his sinnes, yet he may visit the sinnes of some of his fore-fathers, to the third and fourth generation going before.

To the second we say, that an euill father hauing a good child, though the Lord shew not mercy to that particular man therein, yet he may remember his promise to some of the fore-fathers, in the thousand generations going before: and though that euill man haue no cursed child, yet the curse may be accomplished in the third and fourth generation following.

Wherefore, not speaking of Election or Reprobation, which we leaue onely to the Lord, to make good or bad: we exhort parents to the ordinary meanes to bring vp their children, so as they, either (by some good tokens) may see them

them the children of God, as heires of the covenant, or at least be comforted in their owne consciences.

If their children for some cause vnknowne, refuse it, yet they may reioyce in this, that to the vitermost of their ability, they haue vsed all good and godly meanes, to bring them vp well, and offered them to God.

And if parents haue cause to be grieued, when thus travelling in good education, they cannot see good in their children; how much more cause of griefe may they haue, when they haue vsed and bestowed no labour at all, to bring them vp in the feare of the Lord? And yet many will be grieued for the one, that will not for the other.

Wherefore if we wish to conuey God his blessings to our posterities, let vs vse the duties thereunto; let vs, if we be loth to conuey God his iudgements to our children, carefully auoid the meanes vnto it.

Luke 3. 29.

And surely, as it is a blessed thing in the houre of death, with *Symeon*, to depart in peace; leauing our wiues, children, and seruants, members of Christ, spouses to Christ, children to God, and seruants to the Lord: So in death, no one thing will be more grieuous vnto a man, then (the Lord hauing giuen him the charge of so many soules, to be furthered to saluation,) that his owne tormented conscience shall presse him: How, as much as he could, he hath

of Household government.

hath helped them forward to their damnation: and so (which is more fearefull) he shall haue them spewing, and foming out on his face, continuall curses in hell, accusing him for euer to be a murtherer of their soules, and a cut-throat of their saluation.

The end of all this briefly is thus much, that parents hauing fooles, children not walking either in knowledge or in a good conscience, must make some vse of so iust a cause of grieve, examining themselves, and accusing their owne soules before the Lord, either for that their meeting was prophane, to so holy an estate, or brutish, because they desired rather a seed like vnto themselves in flesh and bloud, then such as might be like Christ, by grace, and new birth; or, that they begat their off-spring as meere naturall, or very carnall men: or because they either prophanely neglected all good education, or monstrouly misliked that in their yong children, which they liked in themselves, and punished in them their owne corrupt precepts: or, for that they suffered their children iniuriously to do euill to others, which they could not suffer to do to themselves: or, vntaught them that at home, which was taught abroad: or, in that they do lye in some sinne vnrepented of: or else, because they neuer made conscience to bring their posteritie within the couenant of saluation, but still loued the flesh of their children, and not their soule.

V

Let

A godly Forme

Let all parents remember, that they are bound by the law of God and nature, as concerning this bodily life, to make good and honest prouision, (according to their degrees) for the reliefe and maintenance of their children and familie. And therefore such fathers and mothers, as consume and wast away their money and substance vnthriftilly, by dycing, carding, gaming, or by any other indirect and vnlawfull meanes, whereby their children and familie should be maintained, do very vnnaturally sin, and breake Gods Commandements.

*Youth must
thinke on
death betimes,
to the end to
liue to well, &
die well.*

The Wiseman sheweth parents, when is the best time to sow the seed of vertue in their children, that it may bring forth the fruite of life, and make them alwayes readie to die: saying, Eccles. 12. 1. *Remember now* (saith he) *thy Creator, in the dayes of thy youth.* As if he should say; Be mindfull and thinke on God in thy youth, and do not prolong or deferre it vntill age. And so all their life shall runne in a line; the middle like the beginning, and the end like the middle: as the Sunne setteth against the place where it arose.

*Marriage
with Papists,
&c.
Gen. 23. 24.*

One of the principallest duties that belong to parents towards their children, is, that they be very wary and carefull, that their sonnes and daughters do not match in marriage with such as are vngodly, wicked, and voyde of true religion. Which if they do, they endanger the faith of their children, and so commit a grie-
uous

of Household government.

uous sinne.

For prooffe whereof, let vs consider first what marriage is, and how nigh a coniunction the Lord hath made it. He made the woman of the mans nature; flesh of his flesh, and bone of his bones: So that we may not imagine, that that God, which required so neare a coniunction in the outward and inferiour part, will suffer the minde and spirit of the husband and wife, betweene faith and superstition to be rent asunder. Therefore when God said: *They shall be two in one flesh*: we may not thinke but that he spake it of the whole and perfect creature, made of bodie and soule, that they should be of two one: or that God did by so holy a Law, set free the holiest part, requiring onely such agreement in the flesh and bodie, and leaue the soule and spirit in dissention. For as God gaue vnto both one name, as touching their earthly nature, signifying their vnitie, and called them *Adam*; Genesis 5. 2. so he gaue vnto them a likenesse in name, as they were ioyned in marriage; to signifie their agreement in minde and spirit, and called the one *man*, and the other *woman*: Genesis 2. 22. 23. Yea, he gaue vnto Gen. 2. 24. marriage this especiall priuiledge: *For this cause shall a man leaue his father and his mother, and shall cleaue to his wife, and they shall be one flesh*: but it could neuer be, that any vniting onely of flesh and bloud, should haue found a dispensation from the Law, that bindeth minde and con-

V 2

science;

A godly Forme

science; Honour thy father and thy mother, Exod. 20. 12.

How should
that marriage
speed well, when
the Bride-
groom marries
with such a one,
as to whom he
cannot say,
Godspeed, be-
cause she is
none of Gods
friends:
2. Ioh. 10.

1. Cor. 7. 39.
But how do
they marry in
the Lord. who
marry the
Lords ene-
mies?

The holy and faithfull bond of marriage betweene man and wife, is commended to vs by that most holy coniunction of Christ with his Church; Ephes. 5. 2. Seeing that this is a coniunction both of bodie and soule, then such as are Christian parents, ought to be carefull, that their children may reioyce in it: howsoever it liketh others to marrie their children, yet they ought to see that their children do settle themselves, that they may knit their minds in religion, where they make their bodies one: that to their marriage may be to them as a looking-glasse, to view and behold the loue of Christ.

S. Paul giueth this generall rule to all that will marrie, *that they marrie onely in the Lord*; and to marrie only in the Lord, is not to be led by flesh and bloud, with fauour, credite, honour, friendship, riches, or beautie, but rather it is to marrie religiously in the feare of God. & in the fellowship of the Church of Christ, where true Christians liue by one faith, professe one religion, and serue one God.

Now let vs a little call to our remembrance, what fruit such vnequal mariages haue brought forth from the beginning.

Gen. 6. 2.

The sonnes of God, saw the daughters of men, that they were faire, and they tooke them wiues of all that they liked.

This

of Household government.

This aduenturous marriage in a strange religion, did so infect the world, that all flesh had corrupted his wayes. For this cause God gaue this plaine and expresse Law vnto the people of Israel, as touching all the inhabitants of the land of Canaan: *Thou shalt not giue thy daughters vnto his sonnes; Deut. 7. 2. 3. 4. Exod. 34. 16. Surely they will turne away thy heart: 1. Kings 11. 2. Ezra 9. 1. 2. &c. and 10. 18. 19. Reade the places.*

As the Iewes might not marry with the Cananites, so Christians may not marry with them which are like Cananites. Gen. 24. 3. & 28. 1. Mal. 2. 11. Ezr 9. 14.

We may not here thinke, that this inhibition serueth not now vnto vs, as touching Pagans, Turks, or Infidels; but rather we must assure our selues in the truth, and know that no people in the world are more within the compasse of this law then the Papists, and superstitious idolaters. The holy Ghost forbiddeth vs to keepe company with Idolaters, and such as are of a strange religion: and how can he then permit, that we should marrie with them? He commandeth streightly that we should not draw in one yoke with the vnbeleeuing: 2. Cor. 6. 14. which to do, is as vnseemely, as an Oxe and an Asse to be yoked together to plough: Deut. 22. 10. And how can we possibly deuise to violate and breake this commandement more contumeliously, then to yoke our selues in marriage with the vnfaithfull? We are charged, *To offer vp our bodies a liuely, a holy, and a reasonable sacrifice vnto God: Rom. 12. 1.* But if we shall giue our bodies to Papists, we then shall make them one flesh with the

If adulterie may separate marriage, shall not idolatry hinder marriage, which is worse then it?

A godly Forme

Papists: and then we may be sure, that no corrupt sacrifice can be a sweete smelling sacrifice vnto the Lord our God.

Parents may
not giue their
daughters to a
man vnsancti-
fied.

Gen. 34. 14.

Here godly parents ought then aduisedly to consider, that the strengthening and constant standing in religion of their children, is onely of God, and from God, and not of themselves; and therefore although they haue brought vp their children religiously and vertuously, and thinke they are so well grounded and settled therein, that they cannot be remoued & drawne from their sound profession: yet they must beware that they do not tempt God, and venture their children to walke in that way which so many haue fallen in. How can they assure themselves, that their children shall abide constant, and stand vpright, if they shall consent that they may couple themselves in marriage with Papists?

Sampson was borne by Gods promise, consecrated to the Lord from the day of his birth to the day of his death, made a Iudge of Israel; a deliuerer of Gods Church, and a reuenger of his enemies: very great and especiall tokens of the grace of God in him, that it should be continued: yet, when he would attempt to marry one of a strange religion, he lost his honour, and became a laughing-stocke vnto the enemies of God. *Iudges* the fourteenth Chapter, and first verse, &c. and 16. 4. 17. 18. &c.

Salomon was a wise man, as euer was any before

of Household government.

fore him, or after him: God hath endued him with heavenly gifts, and had set him vp as a figure of his Sonne Christ: yet when he had married with *Pharaohs* daughter (and others, of another religion, and strangers from the commonwealth of *Israell*,) he then fell from worse to worse, till at the last, he fell to miserable idolatrie: 1. King. 11. 4.

What was the cause that *Ahab* king of *Israell*, did worse then all the kings before him? a man *Miserable is that mā which is fettered with a woman that liketh not his religion.* euen sold to worke wickednesse in the sight of the Lord: above all his idolatries, and walking in the most wretched wayes of *Ieroboam*, the Scripture layeth this to his charge, euen as his greatest sinne, that he tooke the daughter of the king of the *Sydonians* to his wife: 1. King. 16. 29. 30. 31. 23. 33. And lest such parents as either *He feareth not sinne, which doth not shun occasions, and he is worthy to be snared, which leadeth himsele into temptation, & so maketh a trap for himsele.* haue, or hereafter shall marrie their children to *Papists*, should thinke their case to be better then his, because though they marry them to *Papists*, or to *Atheists*, yet they do not marry them to any *Pagans*: let them consider what the Scripture teacheth them more.

Iehoram King of *Iudah*, married neither with anie *Sydonian*, nor *Egyptian*, neither with *Pagan*, nor *Infidell*; but with one of his owne people, and of the Tribe of *Israell*: yet *Luk. 11. 4. The wife must be meete, as God said: Gen. 2. 14. But how is she meete, if the husband be a Christian and she a Papist?* because she had corrupted her religion in her fathers house, the Scripture sheweth this to be the cause of all *Iehorams* sinne: He did *quill in the sight of the Lord, because the daughter*

A godly Forme

ter of Ahab was his wife: 2. Kings 1. 18. Yea,
the Scripture maketh this sinne so great, that
Iehosaphat a good King, was yet defiled with it,
and it is reported as a great blemish of his ver-
tuous doings, that euer he suffered his sonne
Iehoram so dangerously to marrie. 2. Chron.
1. 18.

When God would blame the idolatrie of his
people of Israel, shewing both how greatly he
did hate it, and what plagues he would bring
vpon them for it, he reuealed it vnto the Pro-
phet vnder this parable: bidding him take vn-
to himselfe a wife of fornications: that is, a wife
full of spirituall whoredomes, such a one as a pa-
pist is, that in such a marriage (as in a glasse) he
might behold how lothsome the peoples idola-
tries were, Hos. 1. 2. & c.

Parents haue further to remember, that they
haue not this rule and authoritie ouer their
children, that they may chuse whether they
will let them marrie or no, or when they list,
and whom they list: but fathers and mothers
must consider, that they haue rule ouer their
children vnder the Lord; so that the Lord is a-
boue them: and therefore parents must deale
with their children according to the will and
minde of God, which will of God is reuealed
vnto vs out of his word. Now God by his A-
postle saith; *To auoide fornication, let euery man*
haue his owne wife: and let euery woman haue her
owne husband: Whereby all parents may see,
that

1. Cor. 7. 1.

of Household government.

that God commaundeth them to permit and suffer euery one to marrie, that is disposed to marrie.

Now, if they may not forbid any man or woman to marrie, much lesse their owne children, whom if they suffer not to marrie, not hauing the gift of continencie, then they breake and resist Gods ordinance. For we reade, that when *Isaack* forbad his sonne *Iacob* to marrie any of the daughters of Canaan, he did not restraine him altogether from marriage: and therefore he directed him, where, and with whom he should marrie. *Gen. 28.1.2.*

Likewise the parents of *Sampson*, when he asked a wife of them, did not simply forbid him to marrie: but they reprobued him, for because he would marrie an Infidell, and a prophane woman. *Jud. 14.1.2.3*

*Therefore such parents as be godly, will haue *It is the parents duty to giue their children that which may helpe them in this life, to counsell, or to provide them fit and religious marriage. *2. Cor. 12.14. Gen. 4.2.3.4. Ruth 3.1.*

aduised consideration and regard of the infirmities of their children, and whether they can liue continent and chaste, or no: and if they shall make choise, and haue a good liking to such as be honest, religious, and godly, (hauing craued their parents consent) although they be not so rich and wealthie as they would wish them to match with, yet they ought not to hinder, re- straine, and forbid their children to marrie, onely for want of goods and substance.

Parents ought to be carefull, that their children do marrie in such an age wherein they should

A godly Forme

should vnderstand whom they choose, and very well perceiue what they take in hand, and that they do not seeke to match themselues in marriage aboue their degree. And it is very expedient, that parents admonish their children, to make their choise according to their complexion and condition.

When parents
do abuse their
authority.

Parents must
not match
their children
merely for car-
nell respects.

This is a most vnnaturall and cruell part, for parents to sell their children for gaine and luer, and to marrie them when they list, and to whom they list, without the good liking of their children, and so bring them into bondage. And therefore if parents shal force and compell their children to marrie contrarie to their minde and liking, then the sorrowfull children may not say they haue married them, but for euer they haue marred and vndone them. And therefore to the end that marriages may be perpetuall, louing, and delightfull betwixt the parties, there must and ought to be a knitting of hearts before striking of hands.

When parents
do marry their
daughters to
men of vnder-
standing, they
shall performe
weightie
worke.

The places of Scripture, are many and diuerse, by which it may plainly appeare, that all godly and Christian parents, are charged by God himselfe, that they should be carefull in time, to make meete choise of husbands for their daughters, and fit wiues for their sonnes: amongst many, these quotations do sufficiently proue it. Deut: 7. 3. Nehemia 13. 23. 24. Ierem. 29. 6. 1. Corinth. 7. 36. 37. 38. Genesis 24. 10. &c and 28. 1. 2. and 4. 4. and 38. 6. 8. Iosua

5580a
of Household government.

15.16.17. 2. Samuel 13.13. Iudges 14.1. &c.
Let fathers and mothers therefore (on whom
this charge by God his Commandement lyeth,
to take wiues for their sonnes, and to prouide
husbands for their daughters) take diligent
heed hereunto, that they abuse not their power *Colos. 3. 21.*
and authoritie ouer their children, but as in o-
ther cases, they are willed by the Apostle, that
they deale not in such sort towards them, that
they thereby be dismayed & discouraged: so es-
pecially in this matter of greatest moment and
value of all other worldly things whatsoeuer,
let them abstaine from all rigour and rough-
nesse, and beware that they turne not their fa-
therly iurisdiction and gouernment, into a ty-
rannicall sowrenesse and waywardnesse, letting
their will go for a law, and their pleasure for a
reason.

For the rule of parents ouer their chil-
dren, ought to resemble the gouernment of
good Princes towards their subiects: that is to
say, it must be milde, gentle, and easie to be
borne.

For as they, so likewise parents, so farre as
concerneth them, and lyeth in their abilitie to
performe, must carrie such an euen and vpright
hand in their gouernment, that they may by
loue seeke to winne the hearts of those ouer
whom they are set, to be firme and sure towards
them: and not to keepe them vnder a seruile or
flauish awe & subiection, by too much feare, but
rather

A godly Forme

rather be a child-like and reuerend feare, which both the subiects owe vnto their Princes, and children vnto their parents; and which both the one and the other easily obtaine at the hands of such as are vnder their gouernment, by their equall, vpright, and modetate behauiour towards them.

Parents ought to deale sincerely in the choise for their children.

It doth therefore stand parents greatly in hand, that in making choise for their children, they be free from all sinister and corrupt affection, and that for laker and couetousnesse they seeke not to thrust such matches vpon their children, as they cannot brooke nor like well of.

In prouision of matches for their children, parents ought to begin with prayer.

Yea, and in this most graue and weightie cause, it is a thing earnestly to be wished, that all Christian parents would not take this matter and businesse lightly in hand, as it were but a toy, or a ieast, but that they begin it with prayer: that in the whole action they may in such sort be directed, that they do nothing against the word of God, or vnbeseeeming the same authoritie the which God himselfe in this cause hath imposed or laid vpon them.

And thus doing, God (no doubt) will adde a blessing vnto their godly endeouour and holy care, and worke obedience in the hearts of their children, as he framed the heart of *Isaack* with entire affection to embrace *Rebecca*, whom his father *Abraham* had by his steward provided for him; Gen. 27.7. &c.

The

of Household government.

The third point that appertaineth to parents, is to be themselves examples of all godlinesse and vertuousnesse to their children. So that they must remember, that they themselves do not say, or do any thing that is euill, or offensive, in the presence of their children. For it is certaine, that children follow and learne nothing so much, and so soone, as that which they see their father and mother do or say. For the vertue, thriving and prosperitie of children, is for the most part wrought by the fathers and mothers good examples and instructions, and contrariwise: for that which is done by examples, the inferiours will thinke they may lawfully do the like. As good examples do edifie and vphold: so ill examples do destroy and confound. For humanity is taught by the law of nature.

The third point.

Examples do much more perswade then words, yet we must live by precepts, and not by examples.

If therefore parents (by their example) should teach the contrarie; what do they else, but indeuour to transforme men into beasts, beginning first to performe it in their owne children? They must be circumspect that their children do not fight, and iniurie one another; and if they sweare, curse, lye, or speake any bawdie or ribaldous words, or sing any filthy rimes, or vnchristian songs, then to reprove them sharply for it.

And let all parents alwayes labour, that their children may rather feare them for loue and reuerence, then for feare of punishment. For children that obey their parents for feare of

cor-

A godly Forme

*As the father
beginneth, so
it is like the
son will pro-
ceed.*

Gal. 6. 7.

correction, commonly feare them no longer then the stripes endure. Before all things, it is needfull that parents should shew themselves vnto their children as a manifest patterne or example, not onely by not sinning and offending God any wayes, but also by living godly, and by doing all things honestly, that so their children may look into their liues, and peruse themselves as in a glasse. And therefore if parents do giue good examples, they shall reape the fruite thereof, in the life, behauour, manners, and prosperitie of their children. For children loue and delight to do as their parents did before them.

Mat. 18. 7.

All Christian fathers ought to be most carefull, in nourishing and maintaining naturall loue and concord amongst the children and family, and in no wise to suffer any sparke of harred to enter into their hearts, lest it kindle a fire in their breasts: much lesse ought they themselves to cast in coales of discord among them, by vnkind or iniurious examples of dealing. For the state of a family if it be in due order, is like to a frame of ioyning worke, or building, whereof if some one peece be out of his place, it tendeth to the disordering of all the rest: and one disorder following another, all becommeth out of ioynt, and falleth into confusion very dispraiseable.

So that parents therefore ought to be carefull to maintaine their children in peace, concord,

of Household government.

cord and amitie: for if discord and contention be dangerous and pernicious among all men, how much more betweene brethren and sisters?

Likewise if it be hard quenching of stomacke and debate betweene those that are not enioyned in kindred, it is farre more difficult to re-vnite brethren, because enmitie amongst them is mightie and strong, like iron-barres, to keepe them asunder. Neither is there any thing more slipperie or of greater efficacie to subuert a family, then dissention among brethren.

It is an old saying: by concord small things do grow; but by discord great things come to nought.

Againe, how dangerous it is for parents to shew more loue and affection to one child then to another, except vpon iust and great cause, the example of *Iacobs* children doth testifie. For what was the originall of their enuie and crueltie executed against their brother *Ioseph*? *Geneses* 37.3. *Moses* there saith, that *Iacob* (louing *Ioseph* better then his brethren) made him a partie-coloured-coate, and thereof they tooke occasion to hate him, and to speake roughly vnto him.

Parents therefore to the end to preuent the like inconueniences, are to vse equalitie among their children, so neare as may be, whether in their ordinary vsage, or in the diuision of their goods.

For

A godly Forme

For as all men naturally are inclined but too much to the loue of earthly goods: so the vnequall sharing and diuiding of the same, doth oftentimes breede great brawles, and pernicious debate betweene brethren and sisters.

Therefore all fathers and mothers are with great diligence to take heede, what they say or do in their houses, and that they do not commit any leude or wicked deed, whereby their children may be moued to imitate and follow the same: neither that they vtter or speake any bawdy or ribaldous words; or vse to sweare, or lie in their presence: for euill speakings or communication (saith the Apostle) corrupteth good manners.

1. Cor. 15. 33.

Seruants also are to be looked vnto, and sharply rebuked, if they do commit or shew any leud trickes, or vnhonest behauiour in the presence of children, either in word, deede, or gesture. For if they be iustly called murderers, that kill the children being new-borne, and kill but the bodie; how great wickednesse is it then to kill the mindes of children through euill example? Deserue not such seruants severely to be punished by law (thinke you) that bewitch young children, and hurt their weake bodies with poysons? What then do they deserue, which corrupt the chiefe parts of Infants, with most vngracious venime (we meane) by filthy talke, and leude conuersation of life? Yet it is a lighter matter to kill the bodie, then the

of Household government.

the mind and soule.

Further, parents ought to be circumspect and warie, that their children do not haunt or vse euill companie; nor vse any vn honest pastime. For if it be so, that a father will not suffer his childe to come into a place where he may be in danger to take hurt of his body, either by infection of the plague, or otherwise: how much more is he bound to with-hold and keepe his childe from comming there where he should hurt and poyson his soule?

The fourth and last point is, that parents do with all care and diligence, keepe their children from all lazic idlenesse; a vice (no doubt) out of which do spring many inconueniences, and is condemned by the holy Ghost in many places of Scripture: whereby God declareth, that he created no man in vaine, or to no purpose: neither is there any man, vnto whom he hath not allotted (as it were) a certaine standing and roome, and a lawfull calling to walke in. Whereupon it followeth, that the order which God hath appointed, is troubled by such as liue idly: yea, Gods ordinance is broken, which is a great sinne and wickednesse. *The last point.*

So then, by the word of God none ought to liue idly, and to neglect his charge and dorie, but ought to giue himselfe to some profitable calling to get his lining by, and to do good to others.

Although fathers prouide for their children,

X

great

A godly Forme

great store of money, and huge heapes of treasure; yet in three or foure houres all may be wasted and come to nought. For much euill cometh through idlenesse: it is an euill teacher; he that doth nothing is ill occupied. The mind of man is euer stirring and doing somewhat: if it be not doing well, it is doing ill.

As water, though it be neuer so cleare and faire, fresh and comfortable; yet if it stand still in a pit or hole, or be kept long in a vessell, whence it hath no issue, it will putrifie and corrupt, rot, and smell, and be vnwholsome: Euen so fareth it with children; yea, and with all the sonnes of *Adam*, if they haue nothing to do, no way to bestow their wits, they will rot, & proue vnwholesome, and deuise mischief all the day long.

*Idlenesse
bringeth much
euill.*

For as labour and exercise of body of one man, industrie and diligence of mind in another man, are sure forts, and strong bulwarkes of countreys; euen so, idlenesse and negligence are the cause of all euill: for an idle mans braine becometh quickly the shop of the diuell. And as in all things naturall, there is one thing or other which is the spoile of it; as the Canker to the rose, the Worme to the apple, and the Caterpillar to the leafe: so the common spoile to all youth, is the contrary to paines & labour, which is idlenesse. Therefore is idlenesse worthily called the mother of all euils, and step-dame of all vertues.

The

of Household government.

The Prophet *Ezechiel* in his sixteenth Chapter, verse forty nine, teacheth that idlenesse was one of the principall sins of *Sodome*, which pulled downe fire and brimstone from heauen vpon their heads.

This idlenesse is the diuels confederate: for euen as the traiterous seruant, while his maister is a sleepe, and all thing at rest, setteth open the doore for the thiefe to enter in vpon him, and spoile him at his pleasure: euen so, idlenesse, (while we are not aware) lying soft vpon the pillowes of securitie, openeth the doore for the diuell to enter into vs, with full swing, to the destruction both of body and soule.

Saint *Mathew* saith, Chapter thirteene, verse twenty five; that while men slept, the enemy came and sowed tares among the wheate: So, the fittest time that the diuell can find to worke vpon vs, is when we are idle; for that is the sleepe of the soule.

In the eleventh Chapter of the second of *Samuel*, we reade, that while *Dauid* tarried idle at home, in the beginning of the yeare, when kings vsed to go forth to battell, he was soone ouertaken with two fowle finnes, of adultery and manslaughter.

Oh that men saw to how many vices and euils they shut the doore, when they cease to be idle, and giue themselves to honest labours, and a lawfull calling!

So long as *Sampson* (*Iudg. 19.*) warred with the
X 2
Philistines,

A godly Forme

Philistines, he could neuer be taken or ouercome, but after that he gaue himselfe to idlenesse and pleasure, he not onely committed fornication with the strumpet *Dalilah*, but also was taken of his enemies, and had his eyes miserably put out.

If those two which were such excellent men, endued of God with singular gifts, (the one of prophesie, and the other of strength) and such as no labour or trouble could ouercome, were notwithstanding ouerthrowne, & fell into grievous sinnes, by yeelding for a short time to ease; then what crimes, what mischiefes, and inconueniences are to be feared of them, who all their life long, giue themselves to idlenesse and loytering? But such hath alwayes bene the peruerse incredulitie of mens hearts, that they will not belecue that other men haue perished, vntil they themselves perish also.

If we be vtterly voyde of vnderstanding, let vs go to the brute creatures, which want those helps of reason and gouernment that man hath, and learne of them: *Go to the Pismire, o sluggard,* (saith *Salomon*; *Prou. 6. 6.*) *behold her wayes, and be wise; For she hauing no guide nor ruler, prepareth her meate in sommer, and gathereth her foode in the haruest.*

What is it that filleth the prisons, and bringeth so many to the gallowes, & causeth so many parents to lament and bewaile the vntimely death of their children, but idlenesse? When the

the poore condemned wretches haue receiued their iudgements, and come to the place of execution, and stand on the ladder; what counsell giue they to young men and to children, but to beware of idlenesse?

What is the cause of such, and so many diseases in the body? Aske the Physitians, and they will tell you, idlenesse. Whereof rise rebellions in kingdomes against Princes? Whereof rise mutinies and mutterings in Cities against Magistrates? You can giue no greater cause thereof, then idlenesse.

Christ our Redeemer saith; *Of euery idle word Mat. 12. 36* (that is, vaine and vnprofitable trifles, which the most part of people spend their liues in) *that men shall speake, they shall giue account thereof at the day of iudgement.* If we shall make an account for idle words, what shall we do for idle hands, for idle feete, for idle body, for idle soule?

What account for all idlenesse, especially for wicked deeds, shall we make at the day of iudgement? Seeing then, that idlenesse is so noysome and hurtfull; let all Christian parents therefore labour and endeouour to auoyd it, both in themselves and their children, as a plague, or contagious disease.

Therefore it is most requisite and necessary, *To learne th* that parents do bring vp their children, either in *Science whi* learning, or in some occupation and handycraft, *they be most* whereby they may get their liuing another day, *apt for.* and so liue the berter.

A godly Forme

Question.

But some vnaduisedly and foolishly do reason saying ; what need is it for noble and rich mens children to haue learning ? they shall haue enough ?

Answer.

We answer, the greater the ship is , and the more merchandise it carrieth about , the more need it hath of a cunning ship-maister : So, the greater the childe is (both by birth, and by inheritance) so much the more neede is it for him to be brought vp in learning , and in good literature. For learning, knowledge, and vnderstanding , is profitable both for rich and poore : so that (as the Grecians say) he that is ignorant and vnlearned, seeth nothing, although he haue eyes. The life of such a one, is (as a tree without fruite) a day without Sunne, a night without Moone or Starres, a house without a man , and an head without a bodie.

It is found by experience , which is the best Schoole-maister, that vnto what occupation or science soeuer any young man shall be put, the more skill and knowledge he hath in the liberall Sciences , so much the more sooner shall he learne his occupation ; and the more ready, and handsomer shall he be about the same.

And besides all this, he that hath learning, although it be but small, shall much better vnderstand the Preachers , and take more profit by hearing of them, to his great and endlesse comfort, then he that hath no learning. Experience also teacheth vs this, that goods, riches, beauty, glo-

glory, and health, be vnstable, and fade, perish, passe away, come and go: but learning and vertue neuer stagger, alway be constant. Therefore of all the charges that parents be at about their children, that mony is best bestowed, that is laid out vpon learning: especially when they are taught to know God aright, and how he will be serued.

It is a lamentable thing, to consider how carelesse some parents are of their children, when they put them to the schoole, in that they make small account and reckoning to what schoole-maister they put their children to learne, so they may haue them taught for little or no cost, though their children profit little or nothing in learning; so that oftentimes they not onely bestow their money in vaine, but also they suffer their children to loose their time, which is a thing so precious, as it cannot be redeemed with any money, and so let them spend two or three yeares in learning that, which they might by the diligence and orderly teaching of a skilfull schoole-maister, learne in lesse then halfe this time, if there be any aptnesse and towardnesse in the children.

Therefore let parents remember, that as the goodnesse of the ground is not much profitable for corne, vnlesse there be a meete husbandman to till and sow the same: so likewise it is not enough to find good towardnesse in your children, vnlesse you provide a meete and fit

A godly Forme

Schoole-maister to further the same.

And as Noblemen and Gentlemen are desirous to haue a good and skilfull horse-keeper, that can keepe their horses well, and they spare not to giue stipends to such: euen so much more ought Christian parents to be desirous to haue, and maintaine a good Schoolemaister, that might bring vp their children in vertue, wisdome and good learning. And like as if their horse be not well broken, or haue any euill qualitie, they will be carefull to see it remedied, and that he may be made tractable and gentle: so likewise godly parents ought to be much more carefull, not onely that their children may by instruction be brought to some good order, but also to looke that there be no fault in the teacher, to whom they commit the care to bring them vp in learning and good manners.

*Why some men
bring not vp
their children
to any good
perfection in
learning.*

But alas, and with grieve be it spoken, many men now a daies, albeit they perceiue their children to be toward and apt vnto letters, and capable to receiue good learning, hauing wealth and riches enough to maintaine them thereat, yet will they not suffer them to continue thereat vntill they come to any good perfection: some because they themselves do not like of our state & religion: othersome because they see little preferment, and no worldly advantage to follow learning, but great trouble and affliction: all which men, in this doing, declare

of Household government.

clare themselves to be irreligious, vngodly, and destroyers both of themselves, their children, and of all Common-wealths and congregations. For what publicke wealth, Towne, Citie, or Parish, can be well gouerned, except the Prince, Magistrate, or Preacher, be learned both in humane and diuine lawes?

In times past when ignorance and superstition was accounted good deuotion, at which time men saw so many spirituall promotions (as they then called them) vnto rich Bishopricks, Abbies, Priories, Deaneries, Benefices, &c. then they would let for no cost to haue their children learned in some sort, to the end they might get them to be Priests, and so to say Masse, and the rest of that idolatrous seruice, that so they might liue in ease and idleness.

But now that they see how painfull and perillous a charge it is to preach, and rightly to diuide Gods word, and to deliver the same freely and faithfully, and also how vnthankfull an office and calling it is, to gouerne well a congregation: they had rather their children should be bound prentises to some trade, or else follow any other profession, then that they should study Diuinitie.

When children were nothing apt to good learning, and when there was no good learning to be had, no, nor good teachers; yet then, well was he that might set his child to Schoole. But
now,

A godly Forme

now, when youth was neuer so apt to good learning, as it is at this day: and learning and all good meanes neuer so plenteously flourishing; being restored and reduced into such a facilitie, and a compendious briefenesse: yea, neuer so good, learned, and skilfull schoole-maisters: neuer such plentie of so good and plaine books printed, neuer so good cheape: the holy Ghost mercifully offering his gifts, as it were, into the mouthes of all men: few there be that will open their mouthes to receiue them, their eyes to see the cleare light, nor yet their eares to heare so pure, manifest, and wholesome, and heavenly doctrine, euē the word of God, the meanes of our saluation.

It is therefore to be feared, that for this our great vnthankfulnesse, these so manifold heavenly blessings shall be taken from vs, and giuen to some other nation, that will both be more thankfull for them, and also shew forth better fruites of Christianitie, then we hitherto haue done.

Oh therefore that parents would aduisedly consider, that the want of this Christian dutie, of the good education of their children, is the onely cause of great mischief and much miserie, both vpon children and themselues; yea, in truth it is from hence that so much sorrow, griefe, and shame, befalleth many times vpon the fathers and mothers.

And how cometh this to passe, that the parents

of Household government.

parents owne dung is cast in their faces by their owne children, in mocking and despising of them? and whence arise all these inconueniences before named, together with all these grievous plagues and iudgements of God vpon their children, to the consuming of their eyes, but from this their owne negligence, in bringing vp their children? For it is euen iust with God, that seeing they haue offended him in the greatest blessings, they should be plagued with the same thing wherein they offended him, in the greatest iudgements.

O you vnnaturall parents! the rich man in *Luke 16. 27.* hell shall rise vp against you in the day of iudgement, and condemne you: for he being in hell had a care of his fathers house, that they might be forewarned: and therefore desired *Abraham* to send *Lazarus* to his brethren, to testifie vnto them that they came not into that place of torment: but you will not admonish your children, you will not teach them *Moses* & the Prophets: and you will not shew them the danger of Gods heauie displeasure hanging over their heads, and therefore your owne children shall be one of the furies of hell to torment you. The Lord open your eyes to foresee and flie these fearefull iudgements.

But if you will bring them vp well and ver- *Prov. 22. 6.* tuously, they shall be the better for it all their liues after: nay, the world to come shall reape this benefit: for such children as you now bring
vp,

A godly Forme

vp, such parents shall they be after when you are gone: and looke what parents you leaue behind you, the like children againe shall they reare vp.

Wherefore, ô you parents, you are either the making or the marring of the world: for if your children learne no good education at your hands, how should they be good fathers after you? and how should they leaue that to their posteritie by the right of inheritance, which they neuer receiued from their ancestors?

To conclude this point we say, once againe, Oh ye parents, endeauour to go forward in this vertuous education of your children, and then (no doubt) God neither shall, nor will hide any necessary secret or instruction from you, neither will he with-hold any good blessing from your posteritie: so shall ye be fathers of the faithfull, as *Abraham* was, if you will haue the same care, and practise the same diligence for your children and family, that he did. Genes. 18.18.19. and 12.2.3.

*Disinheriting
of the eldest
sonne is a thing
very vnlaw-
full.*

2. Chron. 21.3.

Parents also haue to remember, that they shall commit an act very vnnaturall, iniurious, and vngodly, if they should vnderferuedly disinherit their eldest sonne. For as nature in all her works, for the most part seemeth to make some one thing to be chiefe before all the rest, whereby the same is, and the rather continueth: so reason in the order of a family, which is an imitation

of Household government.

of a state ciuill, or body politicke, perswadeth by experience, that of necessitie there be one before the rest as chiefe: whereby may be conserued, that beautie of vnitie, and harmonie of concord, which the Almighty in his creation so wonderfully and diuersly teacheth, and our Sauour himselfe so carefully and especially commended to his Church. And therof seemeth to come that preheminance or more speciall regard, which the Law of God in the old Testament appointed to his people the Israelites, to be obserued towards the first begotten sonne, and likewise somewhat concerning other dumbe creatures, which first were brought forth into the world.

By the ancient law of the Iewes, the eldest had double so much as the others, of the fathers goods, and alone to the eldest pertained the blessing of the father, wherewith should seeme alwaies the heritage to go and succeed: as is manifest by the will of God in Deut. 21. 15. 16. 17. *If a man haue two wiues, one loued, and another hated, and they haue borne him children, both the loued, and also the hated: if the first borne be the sonne of the hated, then when the time cometh, that he appointeth his sonnes to be heires of that which he hath, he may not make the sonne of the beloued first borne before the sonne of the hated, which is the first borne: but he shall acknowledge the sonne of the hated, which is the first borne, and giue him double portion of all that he hath: for he is the first*

Exod. 13. 1. 2.

& 34. 19. 20.

Num. 3. 13. &

18. 16.

A godly Forme

first of his strength, and to him belongeth the right of the first borne.

The Patriarkes and other the seruants of God, although by diuine reuelation and other notice of the will of God, they were certified that they might marrie many or fundry wiues at one time, yet did they exclude from their heritage the prerogatiue of the blessing, all the children of those secundarie and after marriages. This appeareth in Genes. 21.10. *The sonne of the bond-woman shall not be heire with my sonne Isaac:* yet was he the eldest, but was not the sonne of the first marriage, nor borne of a free-woman.

Also an heire is the worke and institution of nature, and heritage is due to the sonne of nature, therefore it is so due that he must needs haue it; seeing those things which come by nature, or be naturall, are not mutable or to be changed.

Moreouer, this name heire, which in a manner with all nations is the eldest, is the successor of the law nationall, besides the lawes naturall and diuine. And that father who maketh another heire, then is by the Authorities appointed, cannot but expresse himselfe a Rebelle, in disobeying and contemning so great lawes and authorities, beginning a new law of his owne head contrary therunto. Then what is more vniust, then to do contrary to all lawes, and therewith to disobey the will of God, to peruert the due order

of Household government.

order of descent, preferring the second marriage before the first; the younger before the elder; the late off-spring before the first begotten; so much tendred and respected? Now, as the greatest iniurie a father can do to his sonne, is to disherite him: so it is the most reprochfull blot or dammage, to suffer the infamie and discredit of disherison.

For if the eldest sonne be worthy to be disherited in his fathers house, he may be thought not worrhy to draw breath out of it: for that he ought to be conuincd faulty in those crimes and hainous offences, which be either repugnant to the duty of a child, or not meete for the profession of a Christian.

Namely, if he strike or offer violence to his father: if he oppresse him with some great wrong: if he seeke his death or destruction, by poysoning, or otherwise: if he lie with his fathers wife, if he will not suffer his father to make his will: if he be not of the true and Catholicke faith, but is conuincd to be an heriticke, whereby his life and heritage is in hazard. Or if he refuse to succour and deliuer his father out of prison, by his surety-ship; or if he follow the trade and companie of such persons, as in the law be counted infamous, vile, and most dishonest; as Iuglers, Sorcerers, Coniurers, Theeues, Cozeners, and Pyrates.

Or if he be an idiot, a mad-man, a naturall, or lunaticke person. Or if the father offering

Deut. 21. 18.

&c.

Gen. 35. 22.

1. Chron. 5. 1.

A godly Forme

ring him a meete marriage, vnder fīue and
twentie yeares, he refuse it, and delight to liue
continually in whoredome, and filthy
order of life: These and such like
be the causes, that the Ciuill
or Ecclesiasticall lawes
do assigne.

The

of Household government.



*The dutie of Children towards
their Parents.*



His dutie of children, as it may
be gathered out of the holy
Scriptures, consisteth in five
points.

1. First, that they^a obey their
parents, and do serue them, and
also do^b feare, loue, honour, and reuerence
them; not onely in word and deed, but in their
hearts and minds also.

^a Eph 6. 1. 2. 3
^b Colos. 3. 20.

^b Leuit. 19. 3.
^Num. 12. 14.

2. Secondly, that they follow their good pre-
cepts and examples of life.

3. Thirdly, that they patiently take^c correcti-
on at their hands.

^c Pro. 15. 5.
¹ Tim. 5. 4.

4. Fourthly, that they make continuall and
heartty prayers to God for them.

^{Mat}. 15. 4. 5. 6

5. And lastly, that they do relieue, maintaine,
and nourish their parents, in case they shall fall
into pouertie or decay.

^{Gen}. 47. 12.

A godly Forme

*The summe and effect of all which,
is as followeth.*

*Fathers and
mothers are to
their children
in Gods stead.*

Exod. 20. 12.

Deut. 5. 15.

*By honour is
meant all kind
of duty which
children owe
to their pa-
rents.*

AS the Lord our God, hath made and created children, through their parents: so hath he cast and made them subiect vnder the power and authority of their parents, to obey and serue them in his stead; saying, *Honour thy father and thy mother*: which honour consisteth not in bowing the knee, or putting off the cap, or giuing to their parents the vpper-hand onely: but in this, that they loue them with all their hearts, that they feare and dread them, that they cheerfully do their commandements, will, and pleasure; that they seeke their worship, credite, profit, and preferment in all things lawfull: and if need require, that they giue their liues for them: remembring that they are their parents goods and possessions; and that they owe to them, euen their owne selues, and all that they are able to do; yea, and more then they are able.

Mat. 23. 39.

By this word *Honour*, is also signified the loue, reuerence, dutie, obedience, subiection, entertainment, and necessarie assistance that children owe to their parents. As concerning the loue; the summarie of the second Table, comprehended in these words; *Thou shalt loue thy neighbour as thy selfe*: doth manifestly confirme it. For who can be a nearer neighbour
for

of Household government.

for the children to loue, then their parents?

Besides that, they are not to be loued onely as neighbours proceeding of *Adam* and *Eve*, but also as fathers and mothers. And therefore, what ingratitude is it, not to loue those, of whom (next after God) they haue their life and being: together, with so many great and continuall benefits? Also the loue that parents do beare to their children, besides so many their labours, sorrowes, troubles, and vexations, should bind them reciprocally to loue them.

The Sunne shining a while vpon the cold stones, doth so heate them, that they yeeld some warmth; so, albeit that children be as hard and cold as stones, yet the experience, and daily feeling of the loue of their parents towards them, ought mightily to inflame their hearts to loue them againe. Take away the beame from the Sunne, and it will not shine: the springs from the river, and it will drie vp; the bough from the tree, and it will wither; the member from the body, and it will rot; and so take from children their duty to their parents, and they are no longer children, but brethren and companions with those vnto whom Christ Iesus said; *Ye are children of the diuell*; Ioh. 8. 44.

This band of the loue of children towards their parents, should take such place, not onely towards such parents as are louing and gentle, but also (as Saint *Peter* saith, of the duties of seruants to their maisters) euen towards such as be

A godly Forme

rigorous. For if we ought to loue all the children of *Adam*, euen those whom we know not, yea, our enemies and persecutors: how much rather our parents, although they should intreat vs roughly, and with rigour, either in word or deed? And verily the principall cause still abideth: namely, that they be our father and mother. This ought children well to note, to the end that patiently bearing their reprehensions, reproofs, and in generall, whatsoeuer their troublesome and sharpe affections, they may still continue and declare their child-like affection and loue. And to that purpose, children must remember, the labour, griefe, anguish, weeping, sorrow, and other troublesome cares that their parents do abide, and endure for them.

Mat. 23. 9.

This loue must be accompanied with reuerence and respect: and to say the truth, albeit the name of Father, belongeth properly vnto God, as Iesus Christ saith: *You haue but one Father, euen he which is in heauen*; yet doth he so impart it to those that haue begotten vs, that they being called fathers, do beare the title and Image of God. And this is it that bindeth children to respect and honour them, and to testifie the same by their outward reuerence. Of this reuerence we haue a notable example in *Salomon*: he vnderstanding that his mother *Bethshebah*, was comming to speake with him, arose from his seate, came to meete her, bowed before her, and seated her vpon his right hand. Neither could

1. King. 2. 19.

of Household government.

could his greatnesse, neither his Royall-estate, priuiledge him from this respect and honor due to his mother.

When the sonne doth execute magistracie, or publicke office, he is greater then his father, and must beare himselfe as a magistrate, not as a sonne: but when he is out of place, or execution of office, he must (how highly soeuer he be aduanced) haue a respect, and yeeld reuerence to his parents. But many times it falleth out otherwise: for many children when they come to honor or wealth, do so despise their parents, if they be of meaner calling then themselues, that hardly they will acknowledge, or call them father: as if they were ashamed of them. So that, that man putteth off the affection of a child to his father, who by the eminencie of an office ouer him, quencheth the name of a sonne.

But *Salomon* forgot not himselfe in this kind *1 King. 2. 20.* of dutie, for he did not onely bow before his mother, but said, *Mother, aske, and I will not denie thee.* And this do we the rather note also, vpon an other consideration; namely, that his example condemneth the custome of these dayes, wherein this name of father and mother, is accounted so base and contemptible, that the children of Kings, Princes, yea, euen of meane Gentlemen, speaking to their parents, must not say, *father, mother:* but *Syr: my Lord: my Ladie: Madame: &c.*

But the due honour to parents, that we here

A godly Forme

Ioh. 8. 49.

speake of, implyeth not onely this outward reuerence, but also that we should so esteeme of them, as that neither we our selues should despise them, nor suffer others to haue them in contempt. And this are we to vnderstand in the saying of Iesus Christ: *I honour my Father, but ye dishonour me.* He therefore defendeth the honour of his Father, against the false opinions and slaunders of the Iewes. But some there are so vnnaturall and peruerse, that forgetting all due reuerence and respect to their parents, they will not onely despise them in their owne hearts, and suffer others to speake hardly of them, but also will themselues so farre exceed, as euen to lay them open to the scorne of others.

Gen. 9. 22.

Ham the sonne of *Noah*, seeing his father lye vncouered, called his brethren, to shew them his fathers shame. But so odious was this impietie in the sight of God, that *Noah* (by the conduct and direction of the holy Ghost) cursed both him and all his posteritie. And therefore, we (well and truly) may say, that those children, who in stead of defending the honor of their parents, do lay them open to shame and reproofe, do come of the cursed seed of *Ham*.

*The honor due
to parents.*

This dutie of honouring parents, is performed and payed, when they do worshipfully, and reuerently esteeme of them, as to thinke that they are giuen to them of God, to the end
that

of Household government.

that they should reuerence, loue, and alwayes haue a care of them: if for nothing else, yet for the Lords sake; who is, and doth thinke himselfe despised, so long as the children condemne their parents, and little regard them. So the children honour their parents, when with their helpe and counsell, they aide them in their old age and vnweildy crookednesse, when they ease and helpe them in the time of their need, or succour them otherwise in any case else, and do wholly bestow themselues, and all that they haue to do them good withall: yea, they ought not to giue them a rough or stubburne answer, or once so much as to mumble, or mutter an answer against their parents; neither to smite, or curse, or speake euill of their father and mother: vnlesse they will procure the vengeance of God to light vpon them for the same.

Children ought alwayes to remember, that whatsoeuer they do to their fathers and mothers, (be it good or euill) they do it to God: when they please them, they please God: and when they disobey them, they disobey God: when their parents are iustly angrie with them, God is angrie with them: neither can it be that they may come to haue the fauour of God againe, (no, although all the Saints in heauen should intreate for them) vntill they haue submitted themselues to their father and mother.

If children and seruants would alwaies keepe

(childrens dutie is, from their beginning to their ending, to be subiect, obedient, and helpfull to their parents.

Mat. 15. 4. 5. 6

Exod. 21. 15.

17.

Leuit. 20. 9.

Pro. 20. 20. &

30. 17.

Deut. 27. 16.

What children do to their parents, they do to God, so that they may not purloine or diminish any of their substance.

Pro. 28. 24.

A godly Forme

Mat. 7. 12. in minde this saying: so to do and behaue themselves to their parents, Maisters, and Dames, as they would haue their children and seruants to do, and behaue themselves to them, when God shall vouchsafe to make them parents, maisters, or dames: then (no doubt) they would obey and reuerence their parents and maisters, and dames, more dutifully, and faithfully, then now they do.

Mat. 7. 2. For, let them assure themselves, that such measure as they now mete to their parents, maisters, and dames, such will be measured to them againe by their children and seruants.

Also the children must be carefull to follow the good examples of their fathers and mothers, and to suffer themselves to be gouerned by them, and to be mindfull to bestow all paine and diligence to discharge their dutie towards them: And herewithall, they must know, that they are not at their owne libertie, to do as they list, so long as they haue a father and mother to rule them: and that they must not fall out among themselves, but naturally loue and helpe one another.

And children haue alwayes to remember, that they may not in anie case obey their parents, when they shall command them to do or say any thing that is contrarie to the word of God, and yet they are to be thought well of.

For example, *Jonathan* obeyed not his father
Saul's

of Household government.

Saul's commandement, who charged him to persecute *David*: and therefore he is worthilie commended in the holy Scriptures. For, the duties of the first Table are alwaies to be preferred before the duties of the second Table.

1. *Sam.* 10. 28.
Eccl. 12. 17.
Dan. 3. 18.
Act. 4. 19.

This subiection therefore that children owe vnto their fathers, ought in very deed to be vnto them as a ladder, or staire, to leade them to the reuerence and obedience of God, who is our chiefe Father.

Mat. 23. 9.

As children receiue of their parents three things, to wit, *life, maintenance, and instruction*: so for these three, they owe other three: namely, for *life*, they owe *loue*: for *maintenance*, they owe *obedience*: for *instruction*, they owe *reuerence*. For their life, they must feruently loue their parents: for their maintenance, they must dutifully obey their parents, as maisters: and for their instruction, they must cheerfully reuerence their parents, as their tutors.

And further, children must remember, that the Lord hath giuen to them their parents, to take of them their beginning of life, and that they might nourish and bring them vp: and that of rude and almost brutish things, they might make them able to helpe and liue of themselues: yea, and such mothers as are godly and vertuous, do suffer and endure more paine and griefe in the bearing, bringing vp, and nourishing of their children, then the fathers do.

So that greater are the pleasures and good turnes

A godly Forme

turnes that Christian parents do for their children, greater is the cost and labour that they bestow on them, and greater is the care, griefe, and trouble, which they take for them, then any man how learned soeuer he be, is able to expresse. And therefore if there were no other reasons, or causes to moue children greatly to loue, to esteeme well, to obey, to be kind, faithfull, and dutifull, and to reuerence their parents, and that with such a reuerence as commeth from the heart: yet these were sufficient.

Maides and young women are to be put in minde, and alwayes to remember, that the best portion, the greatest inheritance, and the most precious iewell that they can bring with them on the marriage day, is shamefastnesse: the want whereof is most hurtfull in all women. And therefore they must carefully shun and auoide all idle and wanton talke, nice lookes, dalliance, and light countenance, when they walke abroad or be in company. A man needeth many things, as wisedome, eloquence, knowledge of things, remembrance, skill in some trade or craft to liue by, iustice, courage, and other things, and qualities moe, which were too long to rehearse: and though some of these be lacking, yet is he not to be misliked, so that he haue many of them. But in a maid, no man will looke for eloquence, great wit, ordering of the Commonwealth, prudence, &c.

Finally, no man will looke for any other thing

of Household government.

thing of a woman, but her honestie: the which
 onely if it be lacking, she is like a man that wan-
 reth all that he should haue. For in a maid, her
 honestie and chastitie is in stead of all. She ve-
 rily may truly be said to be an euill keeper, that
 cannot keepe one thing well, committed to
 her keeping, and put in trust to her, with much
 commendation of words: and especially which
 no man will take from her against her will, nor
 touch it, except she be willing her selfe. The
 which thing onely if a woman remember, it
 will cause her to take great heed vnto, and to
 be a more warie and carefull keeper of her ho-
 nestie, which alone being lost, though all other
 things be neuer so well and safe, yet they perish
 together therewith, because she that hath once
 lost her *honestie*, should thinke there is nothing
 left.

*When a wo-
 man loseth her
 honestie, then
 hath she lost
 her chiefe
 treasure.*

Take from a maid or woman her beautie, take
 from her, kindred, riches, comelinesse, elo-
 quence, sharpnesse of wit, cunning in her craft,
 and giue her chastitie, and you haue giuen her
 all things. And on the other side, giue her all
 these things, & iustly call her whore, or naugh-
 tie-packe: with that one word you haue taken
 all from her, and left her bare and foule. How
 precious a iewell *chastitie* is, may easily be ga-
 thered from the example of *Dinah* the daugh-
 ter of *Leah*, which she bare vnto *Jacob*, who *Gen. 34. 12.*
 when he heard that she was rauished and defi-
 led by *Shechem* the sonne of *Hamor* the Hiuite,
 Lord

A godly Forme

Lord of that countrie, his mind was grievously wounded with this great shame and reproch.

*Children may
not marry
without the con-
sent & agree-
ment of their
parents: so that
an unlawfull
promise made
by the child,
may lawfully
be broken.*

Children may not forget this duty; for hauing receiued their being from their parents, and being brought vp by them with great paines and much cost, they should not so much as giue any liking, much lesse speech of marriage, without the consent of parents, or of those which are set ouer them by their parents: the duty of thankfulness requiring it at their hands. And not onely in regard of thankfulness is this duty to be performed to their parents, but euen in regard of their owne inabilitie, as being not experienced in such things, as their wits being not so ripe as their parents, they wanting wisdom and discretion to behaue themselves as they ought. For some children know not what is meete and conuenient for them, nor whether they be of meete age and condition to marrie. Which inabilitie being in the sonnes, is much more in the daughters, as being the weaker by nature, and more vnable to prouide for themselves; and therefore it is necessarie that they should not marrie without the consent and direction of their parents, but that they be at their bestowing: for, to do otherwise is a sinne, euen that nature it selfe abhorreth, and all sound writers, old and new, do vtterly disallow.

And for so much as marriage is the meanes the which God himselfe hath ordained, and sanctified for the propagation and increase of man-

of Household government.

mankind, that being taken in hand in his feare, a godly seed being multiplied and growen vp here on earth, the same may be blessed, to the constitution and making of a Church, the which may serue him in holinesse and righteousness: when the same is taken in hand with the breach of his commandement, so farre off is it that any blessing is to be hoped for, that contrariwise, his hot indignation, wrath and heauy curse hangeth ouer that house and family, where the parties which are the principall pillars and vpholders of the same, are linked and tied together in such a band of wedlocke, whose linkes and inclosings are not fastened and coupled together with the necessarie and lawfull assent and liking of the parents, whose authoritie and consent ought to beare the chiefest sway, and strike likewise the greatest stroke, in this honorable action.

And likewise, as where marriage is begun and enterprised in the feare of God, according to his word, there God is well pleased, there the parties so matched, liue together in a ioyfull agreement, & linking the one to the other, there God is honoured, and serued in sinceritie and truth: there the children (when God giueth them) with the rest of the family, are instructed and brought vp in knowledge of religion, and grounds of faith: so on the other side, the regard of that which God especially commandeth, being shut out of our marriages, there must needs ensue

It is a sweete wedding, where the father and the mother bring a blessing to the feast: and a heauie vnion, which is cursed the first day that it is knitt.

A godly Forme

ensue his dislike, and displeasure: there is a iarre and discord: there Gods honour is neglected: there household discipline and Christian instruction of such as belong vnto our charge, goeth vtterly to wracke, and is nothing at all regarded. And no maruell: for, if where God blesteth, all things go well and do prosper: then consequently, where he curseth, there nothing thriueeth, hath good successe, or goeth happily forward. It may appeare by sundrie examples, both before the Law was giuen and after, that this is a duty required of children towards their parents, namely, to haue their consent in contracting of marriage: as these places do plainly shew: Gen. 21. 21. and 24. 3. &c. and 29. 19. and 34. 4. Deut. 7. 3. Iudge. 14. 1. &c. 1. Cor. 7. 36. 38. Whereby is manifestly proued, that children ought not to match without the consent of their parents:

First, because it is against the law of nature.

Secondly, because the parents haue authority ouer their children, more then they haue ouer their seruants.

Thirdly, because children are their fathers goods and riches, and therefore they must not bestow themselves in marriage, but must be bestowed of their parents.

Fourthly, because parents haue authoritie ouer the vowes of their children. Num. 30. 4. 5. 6.

Fifthly, if a mans daughter be enticed, yet her father may refuse the contract; being not auailable,

1 Sam. 18. 1.

*Contracts void
without the
consent of pa-
rents.*

of Household government.

able, or of any force, without his consent. Exod. 22. 16. 17.

Besides all this, what clearer prooffe can we haue then the fift Commandement, in the which children are commaunded to honour their fathers and mothers, with a blessing promised to those which performe the same? whereby we gather, by the nature of contraries, that there is a curse also belonging to all those children that shall dishonour them.

And in that God willeth that the parents by their children should be honoured, he meaneth that they should in all humility and modestie reuerence them, with all dutifull submission be obedient vnto them: and with all willingnesse shew themselves thankfull for their creation, education, sustentation, and all other benefites that (vnder God) they haue receiued from them; being ready by all the meanes they possibly may, to imitate and expresse towards them the nature of the *Storke*: whose property (as they write of them,) is to prouide meate, and feed their dams, when through age they grow so old that they are not able to helpe themselves: that is to say, they must to their very utmost, seeke to make them recompence and requitall of some part of those vnrequitable paines, the which their louing parents haue taken with them, and make some amends for the vncounterailable kindnesse that they haue shewed towards them.

But

A godly Forme

But where they bestow themselves in marriage without the consent of their parents, there they do fault, and make a breach of dutie, in all these three respects: that is to say, they neither reuerence, obey, nor shew themselves thankfull vnto them.

For reuerence consisteth in this, that children carry towards their parents, a certaine honest and modest shamefastnesse, ioyned with a bashfull awfulnessse, and standing in feare of them: the which worketh in them a conceiuing of such opinion and estimation of them, as that they haue an especiall respect and regard of them, in doing or not doing of things, rather of a care to please them, then of a feare to offend them.

Obedience herein sheweth foorth it selfe, in that willingly, without murmuring or grudging they be willing to be ordered, directed, guided, and ruled by their parents: being ready to do all lawfull things, which they command them, and to refraine from those things, which they forbid them.

Thankfulnessse, (besides that there are many other branches) is alwayes mindfull of benefits receiued, and therefore carryeth continually a vigilant and watchfull eye towards the partie by whom it hath bene pleased, that no discourtesie in any case be offered, or any occasion be ministred, whereby he may conceiue vnkindnesse.

And

of Household government.

And by this familiar description of these three heads (wherein standeth chiefly the honour due vnto parents,) we may clearely see, that those children which in wedding carrie not for the consent of their fathers and mothers, do neither stand in awfull feare of them, as whom they would be loath to offend or displease, nor yet giue ouer themselves in all things to be gouerned and aduised by them: nor haue any regard that they be not causers to make their friends and parents conceiue hardly and vnkindly of them, when as it is more then manifest, that in matters concerning their dutie towards their parents, no griefe cutteth nearer vnto the heart, then this, when their children entangle themselves contrary to their mind and liking.

And therefore such children as match in this sort, as it were in spite of the teeth of their fathers and mothers, are neither reuerent, obedient, nor thankfull vnto them, and so consequently, they do not honour them: whereby they incurre and runne into the curse of God, which without true and vnfained repentance, must needs pull downe vpon the heads of themselves and their families, the fearefull plagues of God his most heauie and hote indignation against them, to their vtter subuersion, decay and ruine.

Let all dutifull and good nurtured children therefore, in the reuerence and feare of God,

Z

confi-

A godly Forme

Children marriageable, are to pray vnto God to direct their parents in a godly choyce, and to incline their minds to accept of the same.

consider what honour and obedience they owe vnto their parents, and what power and authoritie he hath in his word sanctified vnto them ouer their children in the Lord; and in regard hereof, let them yeeld vnto them in this dutie, that their fathers hauing provided for them such as are not of a wicked life, nor deformed, nor euill-fauoured, nor of a contrary religion, they willingly submit themselues vnto their choyce, which if for the present, or vpon the so-daine they cannot yeeld vnto, let them by earnest calling vpon the name of God, not onely desire him to direct their parents in a godly and fit choyce, but also to subdue in them this corrupt affection, and to frame their wills to be plyable vnto their fathers, in such lawfull cases. For the Lord our God in his iustice doth iustly punish disobedient children, as may appeare by the example of *Ham*, the younger sonne of *Noah*; who derided his father, and was iustly punished for it.

Gen. 9.22.

2. Sam. 15. 1. Likewise *Absolon* vsing wicked practises to
Eccl. 10. 14. get the kingdome from *Dauid* his father, for rebellion and disobedience, came to a most miserable end. Yea, and he hath in his law set downe a most seuerer and sharpe punishment against disobedient children: *If any man haue a sonne that is stubburne and disobedient, which will not hearken vnto the voyce of his father, and the voyce of his mother, and they haue chastened him, and he would not obey them: then shall his father and his mother take him,*

Deut. 21. 18.
19. 20. 21.

of Household gouernment.

him, and bring him out vnto the Elders of the Citie, and vnto the gates of the place where he dwelleth, and shall say vnto the Elders of his Citie; This our sonne is stubburne and disobedient, and he will not obey our admonition: he is a riotour and a drunkard. Then all the men of the Citie shall stone him with stones vnto death: So thou shalt take away euill from among you, that all Israel may heare it and feare. For euen as a long and a prosperous life is promised vnto obedient children: so on the other side, all disobedient, vnthankfull, and obstinate children, are assured of the punishment of infamie, ioyned with diuers and great calamities and torments. 1.Sam.2.22. 1.King.1.25.&c. Deut.21.18.&c. Prou. 20.20.& 30.17.

Exod.20.12.

Ephes 6. 2.

Deut.28.15.

&c.

Leuit.26.14.

&c.

And although that the temporall officers be negligent in punishing this disobedience, yet shall they not escape vnpunished: for the vengeance of God shall accompanie them, vntill they be vtterly destroyed. For there is nothing more vnnaturall then to see children dishonour and disobey their parents; and inferiours their superiours. Such may aptly be compared to the Viper, that gnaweth out the bellie of her dam, and seeketh her owne life with her dams death.

So contrariwise, the word of God doth highly commend *Ioseph* for his great loue, beneficence, and obedience extended towards his father *Iacob*, and his brethren: in that he both helped and liberally nourished them, and prayed

Gen.46.29.

&c. and 48.11

12.

A godly Forme

Luke 2. 51.

for them. Our Sauour Christ was also obedient to his parents, euen vntill death. So that the Lord (no doubt) will blesse obedient children, with many happy dayes and yeares, to his glory, and their soules comfort.

Deut. 5. 16.

Exod. 20. 12.

Ephes. 6. 2.

And to the end to inuite and stirre vp children to honour their parents, as before is shewed, the Lord addeth this promise, *That thy dayes may be long in the land which the Lord thy God giueth thee:*

And S. Paul doth note, that it is the first Commandement with promise. For albeit there be a promise added to the second, and others of the first Table, yet this fift Commandement is the first of righteousness; and none in the second Table, besides it, hath any promise annexed thereunto.

For herein hath God declared how highly he commendeth the obedience and honour that children yeeld to their parents. But the Lord spake to the Israelites properly of the land that he had promised them for an *inheritance*, which should be vnto them as a testimonie and scale of his goodnesse and loue towards them. It is therefore, as if he should haue said: To the end, that living vpon the earth, thou mayest long enioy the earnest pennie of my goodnesse and grace towards thee. But now seeing the whole earth is blessed to the faithfull, the promise of long life vpon the earth, is vnto vs a blessing of God.

First, because we cannot liue long without parti-

participating of many & great benefits of God, even in respect of the preservation of this present life.

Secondly, because the faithfull may the longer employ themselves to serue & glorifie God.

In consideration whereof, we see what the Church in old time said: *The dead praise not the Lord, neither any that go downe into the place of silence: but we will praise the Lord from hencefoorth, and for euer.* The same doth Hezekiah King of Iudah also note in his Canticle: *The liuing, the liuing, he shall confesse thee, as I do this day: the fathers to the children shall declare thy truth.* Psal. 115. 17. 18. Esay 38. 19.

In as much therefore, as long life is promised as a blessing; God doth continue it to obedient children, so long as it is a blessing vnto them. And hereupon doth S. Paul ioine together these two sentences: *That it may go well with thee, and that thou mayest liue long vpon the earth.* Ephes. 6. 3. As also when God taketh away such obedient children before they be old; yea, before they come vnto mans estate: whether it be, lest malice should corrupt their hearts, or to preuent some greater calamities, wherein they might (peradventure) be entangled, or vpon whatsoeuer other considerations, to receiue them into a better life, he doth faithfully performe his promise vnto such children, because he dealeth better then promise with them.

But as contrariwise, this promise threatneth such children as will not honour their parents,

Agodly Forme

with short life: so doth experience declare, that many such children are of short and wretched life. But if contrariwise, such disobedient children do chance to liue long, so farre is long life from being vnto them a blessing, that on the contrarie, it is an enforcement and increase of woe, because they enlarge their iust condemnation: so as they had bene better to haue died in their youth. But howsoeuer it be, God so disposeth thereof, that by the effects we may perceiue, that they which honour their parents are blessed, and the others are accursed, Eccles. 3. 2. &c.

And although some parents do not performe those duties towards their children enioyned them from the Lord; yet such children as liue wickedly, must know, that they are not exempt and free from blame, and guiltinesse before God.

For although they can say (as the children in *Ezekiels* time said,) *The fathers haue eaten sowre grapes, and the childrens teeth are set on edge*; we say, that although the occasion be offered of such vngodly and wicked parents, yet the cause of destruction is still in the children themselues. And besides that, it is sure, that the soule that hath sinned shall die the death.

Seeing there be some young men and maids, who notwithstanding the great prophanenesse of the most, the manifold corruptions offered abroad, the vngodly examples abounding at home,

home, are so mightily preserved by the seed of grace, that they escape safely in an holy course of life, lamenting when they see the least occasion of euill, reioycing at the least occasion of good things: the rest, who please themselves, and hope to shelter their sinnes vnder their parents defaults, are plainly left without excuse, and are iustly guilty of the bloud of their owne soules.

Labour therefore ye young men and maidens, to wipe away the teares of griefe from your fathers eyes, and stay the mournfull and sorrowfull spirits of your tender mothers; and consider in your selues, if ye haue any nature in you, and haue not buried the vse of common reason, what a shame it is to be a shame vnto your fathers, to whom ye ought to be a glory: thinke, ye wanton wits, that haue not cast off all naturall affections, what a contempt it is, to be a contempt vnto your mothers, to whom you haue offered, as it were a despitefull violence, in that ye are a corrasieue to their griefe, when as ye should haue bene a crowne to their comforts.

Learn therefore ye children, that it is one speciall propertie of a liberall and ingenious nature, to be carefull to liue, that in time ye may be a glory to your fathers, and a ioy to your mothers: which the Lord for his Christs sake grant.

These precepts and admonitions before said, are as a summary of the duties of children to

A godly Forme

their parents. And therefore it resteth, that they vnderstanding them, do pray vnto God to giue them grace to put them in practise to his glory, and their good and saluation.

Lastly, let them remember, that God is not more inclined to heare any prayers, then such as parents do powre forth for their children. As they are therefore to feare their curse, for offending them: so must they by honouring and pleasing them, seeke to be blessed in their prayers, which are blessings ratified vnto them in heauen, as the blessing of *Isaacke* to his sonne *Iacob* doth manifestly declare. Gen. 27. 28. 29.

The



*What duties Maisters and Mistresses
owe to their seruants.*



His dutie teacheth them, that they are become in stead of parents vnto their seruants, which dutie consisteth in foure points.

1. First, that they refraine and keepe their seruants from idlenesse.

2. Secondly, that by diligent instruction and good example, they bring vp their seruants and households, in honettie and comely manners, and in all vertue.

3. Thirdly, that they ought to instruct their apprentices and seruants in the knowledge of their occupations and trades, euen as parents would teach their owne children, without all guile, fraud, delaying, or concealing.

4. Lastly, when correction is necessary, that then they giue it them with such discretion, pitie, and desire of their amendment, as louing parents vse to deale with their deare children; remembering alwayes that they haue a maister in heauen,

*The household
is called Pater
Familias, that
is, a father of
a familie, be-
cause he should
haue a fatherly
care ouer his
seruants, as
they were his
children.*

*Maisters and
Dames ought
moderately to
vse their au-
thoritie ouer
their seruants*

A godly Forme

heaven, before whom they must make an account for their doings. These foure points are in effect poken of before in the dutie of parents.

For so much as maisters and houlders are to their seruants and apprentices in place of fathers, they are hereby admonished, that they ought not to with-hold and keepe backe their due wages, to exact of them, to oppresse them, or to reward their well-doing and good deseruing slenderly: but to be carefull of their seruants good estate as of their owne, not onely in providing for them wholesome meate, drink, and lodging, and otherwise to helpe them, comfort them, and relieue and cherish them, as well in sicknesse as in health, liberally to reward their good deservings, as farre as Christianity, liberality, and equality shall binde them: but also that they be carefull that they liue honestly, vertuously, and Christianly.

And further, they may not grieue their seruants with too much labour, but alwayes remember that they are not beasts, but men: so that they ought quietly to gouerne them, and also quietly to chide them, when they shall neglect their duty, lest they be prouoked with their hard words: remembring that they also haue a Lord and maister in heaven, with whom there is no respect of persons, Ephes. 6.9. And let them bountifully reward the iust and faithfull labour of their seruants, and pay their couenants in a fit and conuenient time, lest being compelled by necessitie

James 5. 4.

Coloss. 4. 1.

Ioh. 13. 13. 14.

15.

Deut. 24. 14. 15

Mat. 8 5. 6.

Luke 7. 2.

God made e-

uery weeke one

day of rest,

wherein ser-

uants should

be as free as

their maisters.

Gen. 2. 2.

As the laborer

which worketh

out one day is

worthy his

wage, euen so,

much more the

seruant that

laboreth euery

day.

Luke 10. 7.

of Household government.

necessitie they should steale.

Maisters ought not (as tyrants) to vse their seruants as their horses and asses: but to deale with them louingly & Christianly, because they are all members of one body, whereof Christ Iesus is the head.

As David did limit Ioab that he should not kill Absolon, so God hath bound masters

There be some maisters that vse their seruants and apprentices more like beasts then like men and their owne members; for which their so doing, let them assure themselves they must yeeld to God their maister a straight account.

that they should not oppresse their seruants. 2.Sam.18.5. Iob 31.13.14

Oh that Christian Maisters and Mistresses would learne, and so practise the example of Iobs good and vpright dealing with his seruants, which was farre from rigor. For he saith, *If I did contemne the iudgement of my seruant, and of my maide, when they did contend with me, (that is, when they thought themselves euill intreated by me,) what then shall I do, when God standeth vp? If I had oppressed others, how should I haue escaped Gods iudgement?) And when he shall visit me, what shall I answer? He that hath made me in the wombe, hath he not made him? (which moued him to shew pittie and fauour vnto his seruants, because they were Gods creatures as he was:) Hath not he alone fashioned vs in the wombe?*

For a good man (saith Salomon. Pro. 12. 10.) will be mercifull to his beast, & therefore he ought to be more mercifull to his seruants being his brethren.

Hereby then may those maisters and dames see their wickednesse, who will not heare their seruants speake, but vpon a simple surmise and brain-sicknesse, do euill intreate them by
cruell

A godly Forme

cruell stripes, when in truth there is no iust cause.

Reuiling
words and vn-
reasonable
fiercenesse,
doth much
more hurt to
seruants then
good.

Phil. 16.17.

Exod. 20.10.

Deut. 5.14.

Maisters and Mistresses ought therefore to vse their seruants and apprentices, with mildnesse & equitie, as euery one shall deserue; for they must remember that they haue all one God to honor and worship, one Prince to serue, one law to keepe, one land to inhabite, and one death to feare: and therefore they must speake vnto them as vnto brethren and sisters, & deale with them as with Christians. And let them alwaies remember this, namely, that God will neuer deale mercifully with them, if they make no greater account that their seruants do serue him more carefully then themselues, and sanctifie the Sabbath.

1. Tim. 5.8.

And therefore that maister is not worthy to be serued, which cannot affoord that his seruants should serue God as well as himselfe. He must giue vnto God that which is Gods, and then he may the better take that which is his owne: for *he that careth not for his familie (saith Paule) is worse then an infidell*: because infidels care for their families.

As it is the office of a good housholder to carry the burthen of care, trauell, and labour: so it is the dutie of a wife, to be faithfull in keeping and well ordering of his goods and house, & to see his, her owne, and their childrens best apparell brusht, and handsomely laid vp, to be patient and carefull to see her husband do well,

of Household government.

well, and both their duties is, effectually to giue good examples, to be diligent to entertaine peace amongst their familie, and to see all things neat and handsome, and to keepe due order and measure.

For as the Sunne in the firmament giueth light *Servants do* to all the regions round about him, and by his *rather imitate* bright appearing expelleth the darknesse, com- *the works they* forteth and cheareth the world: euen so likewise *see their mai-* should householders labour to banish sinne and *sters do, then* corrupt religion out of their dwellings, and to *the words* be a lanterne of godly life, to comfort and *which they* shine to their whole family, that so they may di- *heare them* rect their liues after their good examples, Phil. *speake.* 2.15. Math. 5. 19. A maister ought so to behaue himselfe with his seruants, that he be not too familiar with them, which many times breedeth contempt, but he is to admonish them often, and yet he must not discourage them from well doing, nor be too seuerer, nor too partiall, but must moderate all by discretion.

For like as the Centurion, who had many ser- *Luke 7.8.* uants vnder his authoritie, had them all at his becke and commandement, most ready to obey him in any thing that he set them about, and this good order and submission he had brought them vnto, by the reason that his said seruants were deare vnto him: that is, he made speciall reckoning of them, and was as a father vnto them: so likewise all maisters are in conscience bound to esteeme and account well of their seruants,

A godly Forme

Ephes. 6.9.

uants, and to vse their authoritie that they haue ouer them, mildly and Christianly; and then if their seruants do perceiue that they are deare vnto their maisters, so may the maisters in time worke them like waxe vnto their owne mind: except they be such as haue sold themselues to worke wickednesse.

It is very conuenient that a maister of a family should so dispose and order his affaires and businesse, that he depart and absent himselfe from home as little as may be: for it is an old saying and a true: The eye of the maister doth make the horse fat, and the ground fertile: for all things are well and fitly done when the maister is present.

Such housekeepers as haue much, and yet spend little, are called niggards: and they that haue little, & yet spend much, are holden fooles, spend-thrifts, and prodigall wasters: and therefore they ought to liue in such sort, that they be not noted either misers for their keeping, or prodigall for their spending.

The couetous miserable niggard passeth great toyle and trauell in gathering of riches, danger in keeping them, law in defending them, and torment in departing from them: but a wise man is not carefull so much for riches, and how to liue long, as to liue well, and dye well.

Some householders are so pinching and sparing, both towards themselues and their neighbours, that although they haue much wealth,
yet

of Household government.

yet they cannot find in their hearts to take part in any frugall and good measure of those transitory blessings which God in mercie hath giuen them: but feed grossly and very niggardly, and cloath themselues very meanelly, keeping a beggarly house; so that (as the common Prouerbe is,) a man may as soone breake his necke as his fast with them. So that the state of such a worldling and couetous rich man is most miserable; vpon whom God hath bountifully bestowed great wealth, and yet he hath not the grace to vse his riches well, either to his owne comfort, or the good of his neighbour; but heapeth vp riches (as the *Psalmist* saith) and cannot tell who shall gather them. *The couetous man in gaining riches, loseth himselfe.* *Psal. 39. 6.*

This sheweth, that it is the plague of God that befalleth vpon such a miserable couetous worldling, when he hath plentie of all things, and yet wanteth a liberall heart, to employ and vse them rightly.

And therefore the holy Ghost, in the booke of the Preacher, is not content once or twice to find fault, and to checke this as a great vanity and abuse; but to speake of it fise sundry times. In one place he saith: *There is an euill (which I saw vnder the Sunne,) and it is much among men: A man to whom God hath giuen riches, and treasure, and honour, and he wanteth nothing for his soule, of all that it desireth: but God giueth him no power to eate thereof: but a strange man shall eate it vp: This is vanitie, and this is an euill sicknesse.* *Eccles.*

A godly Forme

Eccles. 2. 24. and 3. 12. 13. 22. and 5. 17. and 6. 1. 2. and 8. 15.

*That which
thou canst do
conueniently
thy selfe, com-
mit it not to
another.*

Such maisters and mistresses as would haue their necessary affaires and busineses dispatched well, (and in due time) may not alwayes trust to the doing thereof by their seruants: but they must either see it done, or rather dispatch it themselves, if it be such a thing and businesse as they can and may well do. For such a lowliness is alwayes ioyned with the feare of God, that they that are humbled with religion, (though honourable and worshipfull in calling) do not thinke themselves too good to do any good thing.

*Masters ought
to make good
choyce of their
seruants.*

This vndoubtedly is a thing greatly to be wished for: namely, that all Christians, maisters, and housholders, when they go about to hire any seruants, would be no lesse carefull and inquisitiue of their honestie, godly conuersation, and how they haue profited in the knowledge of God his religion, then they be to enquire and know what they can do, and what skill and cunning they haue in that Art or Science which they professe, or else, what qualities they haue: and so doing, no doubt they being carefull to hire religious and godly seruants to do their worke and busineses, that which such seruants shall take in hand, the Lord will much better prosper, & giue good successe vnto, then otherwise if they shall hire and entertaine irreligious and prophane seruants: as may plainly ap-
peare

peare by the examples of *Iacob* and *Ioseph*, two religious and faithfull seruants, whose maisters and their substance were blessed, increased, and multiplied for their sakes.

Gen. 30. 26.
27. &c. and
29. 2. 3. 4.
5. 6. 23. 23.
Esay. 6. 6.

As house-holders ought to haue care ouer the bodies of their seruants: so much more ouer their soules. One compareth the maister of the house to the *Seraphin*, which came and kindled the Prophets zeale; so he should go from wife to seruants, and from seruants to children, & kindle them in zeale of God, longing to teach and vtter knowledge, as a nurse to empty her breasts.

It is a rare thing for a maister to bring his seruant to be godly, who is not godly himselfe.

It is lamentable to thinke, how carelesse all maisters (for the most part) are on this behalfe: not onely such as are prophane and ignorant themselves, but also some that would be counted great professors, and would seeme to haue great knowledge; yea, (and with grieve may it be spoken) some Preachers also, who hauing had seruants dwelling with them, 3. or 4. yeares, or more, as they were ignorant in the grounds and principles of Christian religion whē they came first into their seruice, so they went from them as ignorant therein as they came, and all for want of catechising: being a principall duty, which not onely Ministers, but also all Christian maisters in conscience are bound to performe to their families. But of this matter I haue sufficiently intreated in my last Edition, of the *use and necessitie of catechising*: and therefore I will of

Reuel. 5. 10.

Act. 16. 31. 32

18. 8.

1. Cor. 1. 16.

Ge 18. 17. 18.

Phil. 11. 16.

Gen. 29.

Iosua. 24. 15.

purpose here omit to speake of it. Another saith, that a maister in his familie hath all the offices of Christ; for he must rule, and teach, and pray: rule like a king, and teach like a Prophet, and pray like a Priest. To shew how a godly man should behaue himselfe in his household, when the holy Ghost speaketh of the conuersion of any house-keeper, commonly he saith: *That the man beleened and all his household.* As Peter, being conuerted, must conuert his brethren; so the maister being a protestant and a good Christian, must endeouour by all good meanes, that his seruants may be such.

For therefore God said, that he would not hide his counsell from *Abraham*, because he would teach his familie. And surely all duty of seruants which is not done of conscience, is but eye seruice, and faileth at most need; as *Ziba* betrayed his maister when he should haue defended him. Therefore before *Onesimus* was conuerted, *Pau'* said, he was an vnprofitable seruant, but when he was conuerted, he called him more then a seruant: because such a seruant is better then many seruants. Though *Laban* was wicked himselfe, yet he reioyced that *Jacob* his seruant was godly, because God blessed him the better for him. *Ioshuah* saith, *I and my household will serue the Lord.* Shewing that maisters should receiue none into their houses, but whom they can gouerne as *Iosua* did: and if any such haue crept into their doores, they must

put

of Household government.

put him forth againe : for *David* saith, *I will not suffer a lyer to stay within my house.* He saith, not a swearer, nor a theefe; but a lyer: as if he should say, I will rid him out of doores before he be a swearer and a theefe; for a lyer will grow to a swearer and a theefe, as a dicer groweth to a begger in a night. Therefore it is noted of *Cor- Act. 10. 3. nelius*, that he himselfe feared God with all his household.

These examples be written for house-holders, as others are for Magistrates and Ministers, and souldiers; that no calling might seeke further then the Scriptures for instruction. Wherefore as you are maisters now, and they your seruants, instruct them, and teach them, as if you would shew what maisters your seruants should be hereafter.

They must keepe no idle prophane, superstitious, nor disorderd seruāt in their house.

Next vnto seruants labours and instruction, must be considered their corrections. As *Paul* saith, *Fathers, prouoke not your children to wrath:* so we may say, Maisters, and mistresses, prouoke not your seruants to wrath: that is, vse such reproofes, and such corrections, that you do not prouoke them, but moue them; that you do not exasperate them, but win them; for reuiling and reprochfull words, and immoderate fiercenesse, doth much more hurt then good. And therefore the Law of God did charge the Magistrate that he should not cause aboue forty stripes to be inflicted vpon any offender, lest he should seeme despised in his eyes: much lesse then may a mai-

Ephes. 6. 4.

A godly Forme

fter exceed that number to his seruant.

For while a child, or scholler, or seruant, doth thinke that he is reprobued for loue, or beaten with reason, it makes him thinke of his fault, and is ashamed: but when he seeth that he is rebuked with curses, and beaten with staues, as though he were hated like a dogge, his heart is hardned against the man that correcteth him, and the fault for the which he is corrected; and after he becommeth desperate like an horse, which turneth vpon the striker: and therefore let maisters know, that God euen then chides them, whensoever they fight or chide in such rage. For though there be a fault, yet something must be dissembled and winked at, and some things must be forgiuen, and some punished with a looke: for he which takes the forfeit of euery offence, shall neuer be in any rest, but vex himselfe more then his seruant.

Maisters ought
to haue a ten-
der care of
their seruants
in their sick-
nesse.

But above all, we thinke that the charitie and tender affection of maisters, and loue of seruants to their fellowes in their sicknesse, is especially to be vsed and shewed: at which time, the sicke are to be seuerally lodged from the whole, and to be cherished and nourished with more choise and daintie meate.

Mat. 8. 5. 6.
Luk 7. 1.

For the performance and care of this dutie, the *Centurion* is commended in the Gospell, which dutie very vnchristianly is neglected of many maisters.

The maister of the house, should not disdain,

of Household government.

daine, or shew himselfe so scornfull or vnkind as not to visite his sicke seruants. For if brute beasts reioyce to see their maisters cherish and feede them, as we may daily see in dogges, &c. how much more may we beleue that men and reasonable creatures, are much delighted and comforted therewith? Whereupon it comes to passe, that good and faithfull seruants, liking and affecting their maisters, vnderstand them at a becke, and obey them at a winke of the eye, or bent of the brow, not as a water-spaniel, but as the hand is stirred to obey the mind, so prompt and readie is the dutifull seruant to obey his louing and kind maister.

For as the hand is said to be the instrument of instruments: being it (indeed) that serues to feed, apparell, and keepe cleane the rest of the limmes and parts of the bodie, which are also called instruments: so is the seruant said to be an instrument of instruments, because he keepeth all the instruments of household occupied: not onely to liue, but to liue well; wherein he differeth from all other instruments. For where they are things without soule, he is diuinely enriched with a soule: and herein he differeth from the hand, for that the hand is fastened and vnited to the bodie, but he is separate and disioyned from his maister: and he is also different from Artificers: for Artificers are instruments of those things which properly they call workmanship: but the seruant is an instrument of the

A godly Forme

action, which also is distinguished from workmanship. So that the seruant if you will rightly vnderstand him, is, a liuely and seuerall instrument of action.

The wiues behaviour with seruants.
It is very meete and conuenient, that the mistress or dame, do not make her selfe too familiar with her seruants, or household-folkes, lest they should be too bold, to talke, to ieast, or vnreuerently and vnmanerlie to behaue themselves towards her: and so modestly and wisely to beare her selfe among her seruants, that they may feare, reuerence, and so stand in awe of her, as the mistresse and mother of the house.

The maister must correct his seruants, and the mistress her maids
And as it is not comely or beseeming, that the wife should take vpon her to rule and correct the men-seruants; so likewise, it is not comely or meete, that the husband should meddle with the punishing or chastising of the maide-seruants: so that it is most meete and acceptable to the offender, that the maister should correct the men, and the mistress her maides: for a mans nature scorneth and disdaineth to be beaten of a woman, and a maids nature is corrupted with the stripes of a man.

Therefore we reade, that *Abraham* would not meddle with his maid, but committed her to his wife, and said: *Do with her as it pleaseth thee.* As if he should say, It belongeth not to me, but to thee. And these are the duties which maisters must performe in their life time. All which
must

of Household government.

must be shut vp with setting order for all things at their death, with especial exhortations and prayers for religion, for vprightnesse in their callings, for peace and order after them, according to the example of *Hezekiah, David, of Iacob, and of Ioseph*: *Esay 38. 1. and Gen. 47. 29. 30. and 40. 29.* So that it is the dutie of Christian maisters to haue a care, not onely that their families be well and Christianly gouerned while they liue: but also that after their death, loue, peace, quiernesse, and good order may be continued in their posteritie.

The

Aa 4



*The Seruants dutie towards
their Maisters.*



His dutie consisteth in three points:

1. First, that seruants and apprentices do fro their hearts, cheerefully, and willingly, performe the labours and workes that their maisters, mistresses, or dames, shall command them.

2. Secondly, that they be faithfull in things committed to them by their maisters, mistresses or dames, that so they may keepe their goods.

3. Thirdly, that they be carefull to obserue vprightnesse of manners, that the wife, sonnes and daughters, or other fellow seruants, be not corrupted by their bad counsels, or lewd behaviour.

These points are plainly proued by these places of Scripture quoted in the margine: whereby seruants are straightly charged, reuerently, and faithfully to obey their bodily maisters, mistresses, and dames, in all things which may be done without offence to God. And this obedience

Eph 6.5.6.7.8

Col.3.22.23.

24.

Tit.2.9.10.

1. Pet. 2. 18.

19.20.21.

of Household government.

obedience and seruice must be done with feare 1.Tim.6.1.3.
 and trembling, in singlenesse of heart, as vnto Luk. 17.7.8.9
 Christ, they being moued with a reuerence to
 Godward, as though they serued God himselfe,
 and that as well in the absence of their maisters,
 mistresses or dames, as in their presence: not
 constrainedly, as it were forced or compelled
 thereto, but heartily and with good will, as
 they that serue the Lord, and not men: not one-
 ly in respect of the earthly reward, but because
 they know, and are assured, that of the Lord
 they shall receiue the reward of inheritance,
 in as much as they serue the Lord Christ. So
 that hereby all godly seruants, may in few
 words learne what dutie they owe to their mai-
 sters, mistresses, and dames: namely, to loue
 them, and to be affectioned towards them, as a 1.King.5.13.
 dutifull child is to his father: to be reuerent The property
 and lowly to them in their words and gestures, of a good ser-
 to suffer and forbear them: to obey with uant.
 readie and willing mindes all their lawfull and
 reasonable commandements: to feare them,
 and to be loth to displease them: to be faith-
 full and trustie to them and theirs: in deedes
 and promises, to be diligent and seruiceable:
 to speake cheerefully: to answer discreetly:
 not ouer boldly to dallye with their maisters
 wife, daughters, or maidens: to be loyall and
 dutifull to their maisters, mistresses and dames: Gen. 29.18.
 as *Iacob* was towards *Laban*, and *Ioseph* to- 19.20.&39.
 wards *Potiphar*. And they must carefully 5.&c.
 inducours

A godly Forme

endeuour to do and procure, to the vttermost of their abilitie, that which may be to their maisters, mistresses, and dames honestie, credit and profit, and that as well when they are absent and out of sight, as when they be present and looke on. This is a qualitie and propertie belonging to euery good seruant, both men and maides: to wit, that whatsoeuer goods or necessities of their maisters, mistresses, or dames, they shall haue charge of, as committed to their trust and keeping; they carefully see such things so well and orderly placed, and laid vp, that if there shall be at any time any iust occasion to vse any necessary in their custodie: yea, if it be in the night season, and that without a light, they then not onely can say, in such a place it lyeth, but also, if they be required, they can presently fetch the same.

Seruants must take heede that they do not wittingly and willingly anger or displease their maisters, mistresses, or dames, which if they do, then they ought incontinent and forthwith to reconcile themselves vnto them, and to aske them forgiuenesse. They must also forbear them, and suffer their angrie and hastie words, and in no wise answer againe spitefully or scornefully, neither yet vpon any such occasion run away. For the Angell taught and willed *Hagar* the seruant of *Sarah*, when she fled from her mistresse, that she should returne and humble her selfe vnder the hands of her mistresse.

So

of Household government.

So did Saint Paul make agreement betwixt Onesimus a vagabond and theevish servant, and sent him againe to his maister Philemon, from whom he was fled away: and it is probable that he admonished Onesimus to submit himselfe to his maister. Phil. 10. &c.

Servants & apprentices therefore according to the rule of Gods word, must patiently beare, and forbear their maisters, mistresses, and dames, & do whatsoever lawfull thing they shall command them, not being against a good conscience. And therefore they must remember, how farre forth they are bound to obey their maisters, that is, *Usque ad aras*: so farre as Christian religion suffereth, and so far forth as they may do it with an upright conscience: for otherwise, if their maisters shall command them to do any thing that is vn honest, vnlawful, wicked, vniust, or vngodly, then they must in no wise obey it, 1. Sam. 20. 28. &c. and 22. 17. Dan. 3. 18. Act. 4. 19. and 5. 29. How far forth servants ought to obey their maisters.

The conditions of a good maid-servant, are, that she be carefull, faithfull, patient, neat, and pleasing, that she be cleanly, quicke, and handsome, and of few words, honest in her word, deed, and attire: diligent in an household, and haue skill in washing, baking, brewing, sowing, and spinning, but chiefly in holding her peace.

Servants must lay apart all euill conditions, as pride, vnfaithfulnesse, brawling, murmuring, lying,

A godly Forme

lying, swearing, and filthie communication, picking, stealing, and tales telling.

Mat. 8. 9.

If seruants would carefully marke and learne, and so diligently practise these three short lessons following: so doing (no doubt) they might both procure and purchase much quietnesse to themselves, and also winne and get the great good will and liking of their maisters, mistresses, and dames thereby: First, that they would cheerfully go when they are bidden. Secondly, that they would come willingly and readily when they be called. And lastly, that they would remember to shut and sparre the doores after them. The neglect and omitting of this last dutie, may haply be thought no great matter: but if such as be housekeepers will carefully obserue it, they shall finde, that they sustaine both lesse and hinderance by it.

*And among
seruants, to
helpe and ease
of one another
necessarie.*

And because it sometime hapneth, that one seruant is too much charged with labour and worke, and another of his fellowes hath more ease then worke, one therefore should helpe another, as we see by vse in our owne bodies, when one leg is weary, we can rest it on the other, or when the right hand is overlaboured, we can ease it with the left: and when encounter of loue and curtesie intreates and perswades not this fauour and kindnesse amongst them, then should the maister himselfe command the negligent and loytering seruant, to helpe and ease the weary, and him that is well employed

of Household government,

imployed and ouer-charged.

Againe, seruants are to be admonished and put in mind, that they do not (as some do without all conscience) make spoile and hauock of their maisters goods, wittingly, and willingly: neither yet that they suffer any of those things that they are put in trust with, through their heedlesnesse and retchlesse, to be marred and lost: but specially that they do not make spoile and wast of such broken meate as remaineth after their meales, or at other times: which doing, is not onely an hinderance to their maisters profit, but also a great offence to God, who commandeth that such broken meate as remaineth, be gathered vp and saued, that so nothing be lost. Ioh. 6. 12. Therefore to conclude, let seruants & apprentices, both men and maids, assure themselves, that as they deale and behaue themselves to their maisters, mistresses or dames, and their goods, whilst they are seruants, so likewise the Lord in iustice will cause their seruants to deale and behaue themselves to them when they shall come to be maisters or dames themselves, so punishing sinne with sinne.

*Seruants must
to the utter-
most of their
power, seek the
commodity &
benefit of their
masters.*

Mat. 7. 2.

And as religious and godly maisters be very warie and circumspect, when they hire and entertaine any seruants into their seruice, that they be such as be godly, honest and religious, or at least such as will be tractable and obedient to such good order and godly government, as is, or shall be vsed & exercised daily in
their

their houses, but contrariwise, such maisters as be prophane and irreligious, haue no care or regard whom they hire or receiue into their houses, so they will fit & serue their turne for gaine and profit, though they be neuer so lewd, vicious, or vngodly in word or deed: so likewise, such as are Christian and religious seruants, ought also to be very warie and carefull; that they do not place themselves with any such maisters as are prophane and wicked, or in such townes and parishes where there wants good meanes, and exercises both of preaching and catechising, whereby they may daily profit and go forward in that good course which they haue begun: whereas on the other side, such seruants as are without God, irreligious and ignorant of the meanes of their saluation, care not where, or with whom they dwell: nay, they will not with their good wils, come to dwell either in that towne, or with those maisters, where they shall be restrained and kept from swearing, dicing, carding, tabling, prophaning of the Lords day, and other such wickednesse: who in thus doing, do flie from God, and seeke and follow after their owne destruction.

FINIS.

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Cleaver, n.